

THE *14 W x R*

# ECLECTIC REVIEW.

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JANUARY—JUNE.

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THIRD SERIES.

VOL. III.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείαν τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἰρίσεων τούτων καλῶς, δικαιοσύνην μὲν εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμμενον τὸ ἘΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. Strom. L. 1.

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# THE ECLECTIC REVIEW,

FOR JANUARY, 1830.

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- Art. I. 1. *New Model of Christian Missions to Popish, Mahometan, and Pagan Nations, explained, in Four Letters to a Friend.* By the Author of "Natural History of Enthusiasm." 8vo. pp. 124. Price 3s. London. 1829.
2. *Letters on Missions.* By William Swan, Missionary in Siberia. With an Introductory Preface, by William Orme, Foreign Secretary to the London Missionary Society. 12mo. pp. lxiv, 280. Price 5s. London. 1830.

IT was the prediction of one of the brightest luminaries of the seventeenth century, that, whenever living, powerful religion should recover its energy, it would disdain the limits of a party. 'Nor is it to be thought,' he adds, 'that religion modified by the devised distinctions of this or that party, will ever be the religion of the world. But the same power that makes us return into a state of life, will bring us into a state of unity, in Divine light and love. Then will all the scandalous marks and means of division among Christians vanish, and nothing remain as a test or boundary of Christian communion, but what hath its foundation, as such, in plain reason or express revelation. Then, as there is one body and one Spirit, will that Almighty Spirit so animate and form this body, as to make it every where capable of spreading and propagating itself, and to increase with the increase of God. Then shall the Lord be one, and his name one, in all the earth.'\*

A hundred and thirty years have elapsed since this warning voice was sounded in the ears of the Church; and must we say, that we are apparently no nearer to the state of unity into which it is here supposed we must return before Christianity

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\* Howe's Works, Vol. iii. p. 470.



can resume her pristine glory and victorious energies? Since then, our sects, far from diminishing, have multiplied. The great body of sectarists whose watchword is, 'I am of Wesley,' have in particular formed themselves into a new and compact party, out-numbering, probably, the whole aggregate of Dissenters at the close of the seventeenth century. That body has at length split with its own weight; and we have now the organized sub-sects of Primitive Methodists, New Connection or Kilhamite Methodists, Independent Methodists, Bryanite Methodists, and Wesleyan Protestant Methodists. These various off-shoots from the Parent Connexion, already number upwards of 65,000 members. The Calvinistic Methodists of Lady Huntingdon's Connexion are a distinct body, comprising about 124 congregations in England, and not far short of 300 in Wales\*. In Scotland also, the last century was not less fruitful in divisions and new denominations. In the United States of America, 'the dissidence of Dissent and the protestantism of the Protestant religion,' have found the freest scope; and there, religious varieties court the choice of the most wayward and fastidious under all the advantages of an open market.

And where, it may be said, is the harm arising from this state of things? Are we not indebted to this multiplication of sects, this beneficial rivalry, this useful division of moral labour, for all the zeal, activity, and success which so pre-eminently characterize the present era? Let us hear the testimony of an intelligent, though not a religious traveller, as to the *working* of this system in the open field of the New World. 'Religious toleration has produced in America, an effect which, though natural, is curiously the reverse of what the advocates for a church "by law established" commonly predict. A monopoly, either in trade or religion, goes far to produce stagnation and decrement: *ubi una, ibi nulla*. Zeal cools, and faith decays, under the indolent governance of chartered pastors, with whom such external compliance as will assure them on the score of temporals, may be expected to form the chief part of their anxiety. When the monopoly is entirely close, the few in whose mind reason continues to assert her rights, have no resource but in such positive infidelity as will permit those outward compliances. A free competition, on the contrary, not only stimulates the zeal of all, because one sect has no advantage over another, except what it acquires by its own exertions, but, in the many shades of belief it offers to the pub-

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\* See a very valuable Tabular View of the different Denominations, in the Congregational Mag. Supplement for 1829.

‘lic choice, there are few so fastidious as not to find some ‘colour suitable to their own complexion.’ \*

There is, assuredly, considerable force in this statement. Infidelity has never prevailed so extensively and so fatally as under the cover of prescriptive and intolerant formalism. The stern voice of authority which forbids the believer to reason, virtually forbids the reasoner to believe. And in fact, by withdrawing the only legitimate evidence on which rational belief is founded, by separating faith from its only infallible rule and test, it scarcely leaves any alternative but unreasoning submission or unbounded scepticism. Under such a system, when invested with secular power, there are but two classes, the deceivers and the deceived; the credulous vulgar and the craftsmen who are behind the scenes; the fanatic and the hypocrite. Compared with such a state of things, that diversity of sects which is the reproach of Protestantism, is a gratifying spectacle, a healthful indication of the more vigorous pulse of religious life. Heresy, in most of its forms, is scarcely less opposed than orthodoxy to positive infidelity, and may almost be considered as so much gained from it. It is not that religious toleration multiplies diversities of opinion, but it lessens the amount of hypocrisy.

We are not to be frightened at the bugbear which the Roman Catholics dress up under the name of the Protestant hydra. Our sects are not in reality more numerous than have always existed within the pale of their Indivisible Church. The Church of Rome has ever been most tolerant towards all errors and heresies which left unquestioned her own authority,—towards all differences which did not, by their very nature, involve disruption. She has differed from herself and within herself more widely than any Protestant sects differ from each other; but, so long as her empire suffered no loss by open secession, she left her doctors, her canonists, and her religious orders, to dispute about points of faith as well as of discipline without check or reproof. The Church of Rome is one, only as a political society; her unity is purely political; and the only doctrine which binds together her members, as common to them all, is the doctrine of her own authority.

But, although the Oneness to which the Romanists lay claim on behalf of their Church, is a factitious and spurious unity, which we need not fear to have brought into contrast with Protestant dis-unity,—it must not be forgotten, that the argument in favour of their Church, founded on this assumption, derives its speciousness from the fact, that the true Church

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\* Hall's Travels in Canada (1819), p. 228.

Catholic is essentially One. Among the 'Roman Catholic's Reasons why he cannot conform to the Protestant Religion'\*, this is given as the fifth in order.

'Because the Protestant Church has not those marks by which the Nicene Creed directs us to the true Church of Christ: it is not *one, holy, catholic, and apostolical*. It is not *one*; because the different branches of the pretended reformation are divided from one another in faith and communion: nay, scarce any two single men among them all are throughout of the same sentiments in religion: and no wonder, since every man's private spirit is, with them, the ultimate judge of controversies, so that it is not possible they should ever be brought to unity in religion.'

In this statement, there is either an ignorant or a wilful misrepresentation of the Protestant principle, combined with the most dishonest exaggeration of the diversities of sentiment in Protestant communions. But passing over this, we must admit, that here is an apparent difficulty, which every one who professes his belief in 'one catholic and apostolic church' must be concerned to have fairly met. The Papist may be sufficiently answered, by retorting upon him the allegation, that *his* Church is neither one, nor holy, nor apostolic, nor Catholic. It never included within its pale the Eastern and African patriarchates, and is, therefore, according to his own definition, destitute of the slightest claims to universality. The Romanists must annihilate the Greek Church, before they can with the slightest colour style their own Church Catholic in their own sense. Calvin has plied the Papists with this *argumentum ad hominem*. 'I ask them, why they assert that the Church has been lost among the Greeks, among whom there has never been any interruption of that succession of bishops which they consider as the sole guard and preservative of the Church. They call the Greeks schismatical. For what reason? Because it is pretended they have lost their privilege by revolting from the Apostolical see. But do they not much more deserve to lose it, who have revolted from Christ himself.'†

The very title assumed by the Church of Rome, conveys an historical untruth. It is as false to assert, that it has extended to all nations, as that it has existed in all ages. It is as far from

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\* These 'Reasons', printed by Keating and Brown, form one of a series of cheap Tracts well adapted for circulation among the ignorant of the lower classes. Reason 4. is: 'Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed the authority and doctrine of all churches then upon earth, could not say the Creed without telling a lie, when they came to that article, *I believe in the holy Catholic Church, the communion of saints.*'

† Institutes, B. iv. c. 2. § 2.



being universal as from being apostolical. And happily, the sceptre of England is now extended over more millions than acknowledge the ecclesiastical supremacy of the Bishop of Rome. But the Infidel objector is not quite so easily answered as the Papist. He laughs, it may be, at the pretensions of the Church of Rome, and at the scarcely less magnificent claims of her eldest daughter: he is keen-sighted to perceive the benefits which have arisen to society from the clashing of opinions, the competition of sects; and he amuses himself by philosophizing on the endless varieties which necessarily distinguish the creeds, as well as the complexions of the human race. But speak to him of the unity of the Church of Christ, and he will be ready to laugh you to scorn as he points to the present state of the Christian world, and asks for the verification of the Saviour's prayer, 'That they all may be one.' The diversity and discord of Christian sects form, in his view, a sufficient reason for standing aloof from Christianity itself.

'Religious persons,' remarks the present Writer, 'who mix exclusively in society of their own sort, and who have no intimate and undisguised intercourse with intelligent but irreligious men, can form no correct estimate of the magnitude of the injury inflicted upon tens and hundreds of thousands, by the inconsistencies and discords of the Christian world. It is true, that the plea for irreligion which is ordinarily derived from this source, is too palpably sophistical to have any influence over a sound understanding, if it were not backed by the prejudices of a heart at enmity with God. Nevertheless, this plea, in point of fact, proves itself to be fatally valid; and in the actual state of religious profession, it is always an easy task for the caviller to pick up facts which give it a show of plausibility. When the proper evidences of Christianity have been urged upon the objector with irresistible force, he makes good his retreat, even with an air of triumph, from what he feels to be the untenable ground of infidelity, and takes refuge, as if in perfect security, in some such evasion as this:—"Well, when Christians have agreed among themselves what Christianity is, we will give it a hearing." If it be replied, that all those whose spirit and conduct prove them to be the sincere disciples of Christ, *are* actually agreed in whatever is of the most importance; then it is vauntingly rejoined:—"But if they are indeed agreed in things important, why, on account of things unimportant, do they stand, from age to age, divided into parties, and so put contempt upon the primary article of Christian morals?" Thus it is, that in spite of every explanation that can be given, the notorious fact of the divided state of the Christian body, snatches the weapon of conviction from our hands, as often as we attempt to vanquish gainsayers. But this, alas! is a disadvantage and an opprobrium under which we must be content to labour, perhaps, for a century to come,—God grant a shorter date to the error of his people!' pp. 70—72.

That religious discord is both in itself an evil, and the fruit-

ful parent of a train of mischiefs and disorders, no one will deny; but it may be alleged, that were there no discord, mere diversity of persuasion and distinction of communion would scarcely present occasion for scandal or regret. If we could but agree to differ, the circumstance of our differing would be immaterial. The main evil lies, it has been truly said, in the intolerance which has exalted things indifferent into points of honour and articles of faith. Yet, on the other hand, how can those differences be otherwise than an evil to be deprecated, which have confessedly originated in the secularization and corruption of the Church,—in imposing as doctrines of belief, the commandments of men, and in establishing terms of communion distinct from those enjoined by our Lord and his Apostles? If the cause of division be evil, how can the effect be of a different character?

The criminality of schismatic separation rests indeed, as we must ever maintain, with those who are the real aggressors, and whose proceedings or character render it an imperative duty to protest against them and to withdraw from their communion. On this ground, the Reformers and the Nonconformists rested the justification of their conduct. We glory in their magnanimous assertion of the sacred rights of conscience, and the stand they made for the purity of the faith. But can we ever cease to deplore the occasion of a separation which has given to the Christian world an aspect so opposite to the design of its Divine Founder, and adapted so fatally to obscure the character of our holy religion? Shall we content ourselves with laying the blame of this, as Protestants, upon the Council of Trent and the Court of Rome,—as Dissenters, upon the Court and Church of Charles II., and forget that, as Christians, we are still concerned and implicated, if not in the culpability, at least in the dishonour and detriment Christianity has suffered, and is suffering, from the causes that have necessitated the division. For us to have 'come out,' as a nation, from a corrupt Church, and become separate, may be sufficient to exempt us from being partakers of her predicted plagues. But selfish and narrow-minded is the view of the subject which terminates in such a consideration as this. The cause of Religion is of necessity very deeply involved in any prevailing form of nominal Christianity; and the very corruption that has overspread the larger portion of the Christian world, presents a *primâ facie* objection, though no solid argument, against the truth of Christianity itself. The extent to which this has operated as a positive stumbling-block, it would be difficult to calculate. An Englishman can scarcely, perhaps, be a competent judge.

That the essential unity of the Church does not consist either in having a common political head, or in a uniformity of



ritual, constitution, or discipline, or in anything external, cannot be too strongly insisted upon. The Church of Christ is not an institution; it is a society. The word is devised, as Hooker defines it, 'to sever and distinguish that society of men which profess the true religion, from the rest which profess it not;' and 'the great object which separateth ours from other religions, is Jesus Christ, in whom none but the Church doth believe, and whom none but the Church doth worship.' The true unity of the Church is not broken by the diversity of sects, nor is it destroyed by their want of concord; because it depends less on the relation of Christians to each other, than on their individual relation, how widely soever separated from each other, to their common Head. 'This', says Mr. Sibthorp, (in his admirable sermon on the Character and Tokens of the Church,) 'is the true unity of the true Catholic Church; —that by which the faithful in every age or part of the world, by whatever name distinguished, are knit together into one body; a unity in essentials; a real unity as it respects subjection to one Head, agreement in one faith, and communion in one Spirit.'

Now, it would seem to be a legitimate conclusion, that that which does not destroy or militate against the true unity of the Church, ought not to disturb its union. Even the Roman Catholic Church recognizes the justness of this principle. All that agree in subjection to the Head of that Church, the Pope, and in the observance of what are deemed essentials, are comprehended within its unbroken communion. Among Protestants, the case is widely different: this rule has been totally disregarded. In proportion almost to the approximation we have made to unity in essentials, has been our disposition to divide and sub-divide upon non-essentials. The world is perplexed with the strange nomenclature that has been created by our almost intangible differences. It is a matter of faith, that we are still essentially one; but we take all possible pains to cause it to appear that we are many; not in number, but in sentiment and object. And we have found so much the advantage of being left at liberty to follow our own notions, and manage our own little societies, undisturbed by pope or prelate, that we have almost fallen in love with division. 'We look on the fair side of schism,' remarks the present Writer, 'or we have imputed to it a fair side, and have forgotten its proper deformity.' We have suffered the things in which we differ, so to predominate over the far greater things in which we agree, as to characterize our religion, if not to ourselves, yet, in its outward aspect to others. And we have done this great injustice and prejudice to the great principle of religious liberty, that we have made it seem to be the parent and patron of religious dis-

union and ecclesiastical confusion. Nay, some of us have gone further, and have caught up the jargon of worldly philosophy, and have learned to talk of the beneficial rivalry of sects, and the advantages of a division of labour ;—as if our sectarian divisions were an improvement upon the primitive constitution of the Church of Christ, to be retained in any wise, and nothing were more to be deprecated, than the breaking down of those walls of partition which so conveniently and ornamentally intersect the sacred enclosure.

There is, we rejoice to believe, a better feeling growing up in the public mind, although, at present, it has scarcely assumed a definite shape, and can exert but a feeble influence. The truly philosophic Author of the "Four Letters," has, if we mistake not, come forward too soon to effect his immediate object, or to carry with him the general concurrence of his readers, but at, perhaps, the precise moment to produce the greatest good, by recalling the attention of the Christian world to the important considerations which he has brought before them. 'He has presented,' it has been admirably said by Mr. Orme, 'a model, if not of Christian Missions, of the Christian state of mind with which the whole subject ought to be viewed by those who approach it.' He must submit to the usual fate of those whose opinions are somewhat in advance of society ; but we believe him to be the harbinger of a brightness which may not commence till his light has set. He has not, like the great man whose language we have cited at the commencement of this article, and of whose mantle he seems to have caught a portion, fallen on evil times and days of deepening darkness, in which the disappearance of such noble spirits as Howe, and Bates, and Baxter, was the quenching of the last radiance of the twilight. The time of slumber and the disposition to sleep, have, at least for the present, passed away from the Church ; and there is stirring, an element of awakened zeal and energy, which is destined, we trust, to exert a plastic and restorative influence upon the constitution and economy of Christian society. But never, perhaps, has there been a time, when there was a greater need of that order of mind, to which it of right belongs to direct and rule the impulses of public feeling, and to make the most of the means and instrumentality which have been called forth. In this busy, but peaceful time, the master-spirits that are created by stern and adverse exigencies, either do not exist, or find no appropriate sphere ; and the forecasting wisdom that is the slow growth of wintry times, has become a rare possession in either the Church or the State. Thank God, there is an ample fund of practical cleverness and ability, which, with honest purpose, may effect much. But, in order to turn to adequate account all the op-



portunities and resources presented to the Church at this auspicious crisis, a spirit of judgement, a comprehension and foresight, and an enlarged liberality are requisite, which we do well earnestly to invoke the Holy Spirit to send down upon the Church.

‘ Upon men of calm and vigorous minds,’ says the present Writer, ‘ I would earnestly urge the propriety, at the present moment, of surveying the state and peculiar position of the Christian Church ; and beg them to ask themselves, whether they can believe that things will long remain as they are ? If not, it becomes us to be prepared to act our part in a new train of events. This sort of forecasting of the future is by no means presumptuous ; it is becoming to a wise man ; it is encouraged by the word of God, which, in granting to our perusal a true and unbroken record of past ages, and in opening dimly before us the mysteries of futurity, invites pious meditation to grasp the entire cycle of time ;—yet, not for purposes of idle amusement ; but rather, that we may gather the wisdom which may guide us in this season of our responsibility.

‘ At the present moment, those who, in fear of losing their Christian simplicity, refuse to think vigorously, or to fix the eye upon remote objects, and who, with the timorousness, almost, of a selfish heart, will give attention to nothing that does not immediately concern them, will find that they have somewhat mistaken the *specific* duty to which the Lord in this day is calling his people ; and instead of retaining in their hands the sweets of primitive ingenuousness, will hold nothing but the ineptitude of indolence and folly. It is a vain attempt, to live otherwise than according to the characteristic conditions of the age in which our lot is cast.

‘ But if we do thus look extensively around us, and forecast the probable course of events,—not to say, gather the indications of prophecy, it is hard to think otherwise than that changes are hastening towards us, such as discreet men will rather muse upon than talk of before they come. The season of indecision, of neutrality, of half-measures, of snug repose, is drawing to its end ; and the question which every man will have to determine,—and to determine perhaps in a day, will be, whether he will take his lot of irretrievable ruin with those who are infatuated with secular motives, or go over, in the hour of danger, to the standard of the Gospel.

‘ The best, the true preparation for the expected hour of decision is, to keep the eye fixed upon whatever is great and unchangeable in our faith. The most fatal of all delusions is, to be right in matters unimportant, and faintly to apprehend the substance of religion. The Christian Church has of late been schooled in this great lesson in a manner so remarkable as to make manifest the hand of the Divine Teacher.—The Missionary zeal has been sent down upon us, not merely (or perhaps chiefly) as the means of converting the nations ; but as a spirit of burning and of judgment, of scrutiny and discrimination. It ferments in the lump, to separate the precious from the vile ; to make manifest who are on the Lord’s side, and who, by the confession implied in their conduct, are to be numbered with His foes.

Then again it penetrates more deeply into the mass of profession, and tries us, and discriminates, in the capital article of Christian love. In measure we have come forth as gold from the trial:—the calumny of Satan, who, in the open court of heaven, has these many ages been saying that the disciples of Christ love not each other, is now found, like all his spiteful but specious allegations, to be false; and it is seen that, though still infirm in judgement, and faulty in practice, the company of the godly are one in heart and purpose. Thus have we passed through the initial process of the trial.'—pp. 114—117.

But ought this to content us? Is the degree of co-operation to which we have been brought, either so cordial and entire in its nature, or so efficient for the great objects of our common duty, that we need wish and aspire after nothing further in this respect? Can we acquiesce in the present state of the Christian community as satisfactory? The much respected Secretary of the London Society seems almost to maintain the affirmative. Referring to the Author's specific plan, of which we shall speak presently, Mr. Orme says:

'But what are the grounds on which this demand is made on the various parties which compose the Christian world? Has the Author shewn, that there is such a collision among them in their attempts at propagating the gospel, that they are thwarting and ruining one another? Have they forgotten their common work, and begun to fight with each other at home, or to contend with one another, instead of the common enemy, abroad? Is their time spent in trying which shall supplant the other in public estimation, or secure the glory of conquests which do not belong to them? No such thing. The Author seems to admit that there is a large portion of good feeling and cordiality existing among the several battalions of the one army of Christ. It is so, I believe, in fact; there is no jealousy, clashing, or counter-working. It is acknowledged, that the conduct of Christians at home, is strikingly illustrative of this substantial union. We have got the spirit and the principle of union, but we want the livery, the uniform of one party. It is not enough to swear allegiance to the cross, and to march as one man under its banner; all this will avail little, unless we adopt the facings, and adorn ourselves with the epaulets of a human leader. To be successful, we must adopt a new act of uniformity.'

p. xlv.

Could we take the same view of the Writer's plan that Mr. Orme has done, we should agree, that what he is contending for, is 'the veriest shadow of a shade'. But we rather understand him as recommending the very opposite policy,—that of throwing off the facings and livery of party, the epaulets of servitude, and the cockade of sectarianism, and of exhibiting to the world a practical attestation of the spirit of union to which we have so newly attained. It is obvious, that the Writer's 'admission' on this point, is the very ground-work of his argu-



ment. Did there not exist the portion of good feeling and cordiality which he recognises,—were there not this incipient return to a substantial union, his appeal to the Christian world would have been indeed singularly idle and ill-timed, and would have inferred more of ‘enthusiasm’ than of sober calculation. But he contends, that the spirit of our religion has effected, to a certain extent, a conquest over the demon of religious discord; and at this moment of the suspension of hostilities, when the aspect of ecclesiastical parties is that of an armed truce, he would suggest the basis of a permanent accommodation, or at least combination, that might lead to a lasting and honourable peace.

Whatever may be thought of the feasibility of his plan, or of the absolute necessity of adopting some such scheme of combination in order to the successful promulgation of Christianity, the Writer’s ultimate object is one which has never ceased to employ the fervent desires of pious and enlightened men of all parties, how widely soever they may have differed as to the means by which a reconciliation of sects and parties is to be looked for. ‘That union among Christians,’ remarks Mr. Hall, ‘which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine, than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties, will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree, and, in consequence of loving each other more, to make every concession consistent with a good conscience. A larger measure of the Spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages, for fear of symbolizing with another class of Christians. The general prevalence of piety in different communities, would inspire that mutual respect, that heartfelt homage for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dis-

'pute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.' \*

Nearly twenty years have elapsed since these observations were penned: is there no reason to believe that a more extensive diffusion of piety among sects and parties has taken place, such as the admirable Writer points to as the best preparation for the union it is so desirable to recover? If the preparation be still imperfect, and any closer union be as yet impracticable, at least let us not cease to regard it as desirable. Let not the object lose all its attraction, now that we seem to have approached nearer to it. Let us not be taunted with the absurd error of not distinguishing between a compulsive uniformity and a voluntary agreement.

We stand in no need of being reminded of Lord Bacon's axiom: 'They be two things, unity and uniformity'. We regard mistaken views of Christian unity as one of the main obstacles that have precluded any thing like a truly catholic union among Christians. We are also not less ready to admit, that the spiritual communion existing between all true Christians, does not consist in outward communion; that this is the sign, not the thing signified; the means, not the end. But, as a means and a sign, "a sign (more especially) to them who believe not", we contend for the importance of a more visible union. When Our Lord prayed that his Church might be one, (one in the Father and in Him,) it was, that the world might believe in his Divine mission. If then the unity of the Church was to be an evidence of the truth of Christianity to the world, it must be in some outward form discoverable. The essential unity of the Christian body, derived from a spiritual union to its Head, is an object of faith, of which those who have not faith can take no cognizance; it is "spiritually discerned". It follows then, that their union before the world, as founded upon their essential oneness, is that mark by which our Lord intended that his Church should be characterized. In this respect, the Church has been an unfaithful witness, and has guiltily misrepresented the One Faith and the One Baptism. We have admitted, that a diversity of sects and communions cannot destroy the oneness of the Church; but, in proportion as it seems to render its unity equivocal and imaginary, or fictitious, it obscures one of the most important evidences of Christianity. We admit again, that our actual union is greater and more substantial than is apparent; and the substance is doubtless infinitely to be preferred before the hollow and deceitful form too long mistaken for it, or rather,

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\* Review of "Zeal without Innovation".

authoritatively substituted for Christian union. Still, if we wish the world to infer the truth of our holy religion from the practical exhibition of its influence in uniting all the true disciples of Christ, that which is real, must be made apparent; that which is now indistinctly perceived by Christians themselves, and questioned by many even of them, must be made palpable to unbelievers. We must be seen to be one, before the world will believe the testimony of the Church concerning Him whom the Father hath sent.

Nor is it only the general truth of Christianity that is obscured by the multiform sects into which the Church is cut up and partitioned: the sufficiency and Divine authority of the Rule of Faith are thereby brought in question. To assert that our differences are necessary and absolutely irremediable, is to impeach the clearness or completeness of the sacred directory. To represent our divisions as innocent and beneficial, is to make the New Testament the designed cause of our disunion. To resolve them, on the other hand, into the incurable diversity of men's tastes and opinions, the infirmity of human judgement, or the perversity of the human will, is still to say, that the Scriptures are not adequate for the fulfilment of their design; that they do not, as a remedy, meet the case of man; and that their utmost efficacy has been exerted, and, so far as regards this object, exerted in vain. Surely, we ought to pause before we give our assent to so revolting a conclusion. We make no apology for again citing the language of Mr. Hall. 'The New Testament is surely not so obscure a book, that, were its contents to fall into the hands of a hundred serious, impartial men, it would produce such opposite conclusions as must necessarily issue in their forming two or more separate communions. It is remarkable, indeed, that the chief points about which real Christians are divided, are points on which that volume is silent; mere human fabrications, which the presumption of men has attached to the Christian system. A larger communication of the Spirit of truth would insensibly lead Christians into a similar train of thinking; and being more under the guidance of that infallible teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one communion, would probably be productive of much mischief: it certainly would do no sort of good, since it would be the mere result of intolerance and pride, acting upon indolence and fear.' But, 'since all (Christians) have drank into the same spirit, it is manifest, nothing is wanting but a larger portion of that spirit, to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interests, the love of power, and the want of reverence for truth, *not to the obscu-*



'*rities of Revelation*, we must impute the unhappy contentions 'among Christians.'\* This is most absolutely true; yet, so long as these contentions subsist, the world will attribute them to the obscurities of the Rule of Faith.

In entire and striking accordance with these sentiments from the eloquent advocate of Catholic Communion, are the anticipations expressed by the present Writer as to the probable result of the desired coalescence of parties.

'It is indeed a most perplexing spectacle, to see a succession of honest and well-informed men, age after age, concentrating all the force of their minds on the very same evidence, and nevertheless coming to opposite conclusions. This circumstance would not be so strange, if both parties confessed the question about which they disagree to be of a doubtful kind, and acknowledged, on both sides, that the evidence is somewhat ambiguous and obscure. But alas! both loudly proclaim, that the reasons of their opinion are perspicuous as the light of noon. Here, then, is our riddle; for it is equally amazing that wise men should draw opposite conclusions where there is really no obscurity; or that they should deny obscurity where it actually exists. One is ready to ask—Why is it that the promised Spirit of truth does not lead these good men in the same path? Do they not severally and sincerely ask for the heavenly guidance? Yes, it is true, that they ask; but they ask amiss, inasmuch as they have not placed themselves in a position proper for receiving the boon. Let him who prays to be informed of the mind of Christ on certain matters of discipline or worship, first yield obedience to the unquestionable, the unambiguous law of Christ, which demands that the bond of union among all who sincerely love Him, should by no means be broken on account of matters of "doubtful disputation." Shall the Lord interpose to decide a controversy which is allowed to generate divisions in flagrant violation of his explicit and intelligible rule of Church communion? Who can suppose it? Those who love the Lord Jesus Christ in sincerity, must first join heart and hand, and cast away, with abhorrence, all those names of men that are now called upon them. There must first be effected, not merely a restoration of cordial affection, but a public, a formal, and a *visible* reconciliation; and then shall that promised light be given, which is needed to dispel the darkness that seems to rest upon some subordinate articles of our faith. The way of the Lord is ordinarily, first to obtain submission to his unquestioned will, and then to grant those advancements in knowledge which are desired. I am not surely presumptuous in saying, that this suggestion deserves the serious consideration of those whom it may concern; and especially of those who, by office and personal character, sustain extensive responsibilities.

'I would even hazard the prediction, that ere five years have elapsed, after a public union of all sincere Christians has been effected, scarcely a doubt will remain on any theological or practical question that can

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\* Review of Zeal, &c.

be deemed at all important. It is, I think, a most delusive expectation, entertained by some persons, that the peace of the Church will be effected by the *argumentative* determination of existing controversies. Is it not much more probable, that a revival of fervent piety will, if the phrase may be used, fuse the Church into a state of union; and that then the spirit of discrimination and of sound judgment in doubtful matters shall be conferred upon it?—pp. 77—79.

In the mean time, the Bible, in the eyes of a numerous class, bears as it were the blame of our dissensions; and to remedy its imbecility as a rule, some of the early opponents of the Bible Society were for placing it under guard of the Prayer-book. But, if the tendency of our divisions be to reflect the reproach of ambiguity upon the Rule of Faith among Protestants, what must be their effect, when they come to be understood by the intelligent Moslem and Heathen whom we are seeking to convert to the One Faith? The following remarks are deserving of the most serious consideration of all parties.

‘ The mischiefs that must, in the end, spring from the diffusion of a sectarized Christianity, have not, as yet, had time or space to be developed; but they will appear whenever the infant church abroad shall come to lengthen its cords, and strengthen its stakes. Even in those islands or insulated regions where the work of evangelization rests exclusively in the hands of one and the same party, it must happen, unless some disingenuousness is practised, that the divided state of the church at home will at length become known; and it will be extremely difficult to prevent the fact from presenting itself in a startling point of view to simple-minded converts. But in India, and in other countries where the agents of our several societies come in contact, the sectarism of English Christians must presently obtrude itself upon the notice of the converted Hindoo: nor can the most ingenious glossings hinder it from making a deep and unfavourable impression on his mind.—He is taught, that the religion he has imbibed is derived from a single, intelligible book—a book given by inspiration of God; and he reads in it, that it should be the distinguishing feature of the Christian religion, that the true disciples of Christ “love one another,” and are at peace among themselves. How is it then, that those who mutually acknowledge each other *as the true disciples of Christ*, and who exchange the tokens of affection as often as they meet, are yet actually at variance;—and so much at variance, that they can by no means unite in the same measures for spreading their religion; but, on the contrary, are actually compelled to have recourse to the cumbrous, and costly, and ruinous method of despatching separate embassies, so vast a distance, to idolatrous nations; as if there were scarcely any thing held in common by the different sects of Christians? Now there are two ways in which the perplexities and enquiries that must arise among intelligent converts may be met:—the one belonging to the present system; and the other to the system advocated in these letters.

On the present system; not only must the fact of our divisions be

acknowledged, but the serious nature of the questions on which we are at variance, must be confessed ; otherwise no sufficient reason can be given for the party measures we pursue : and it must be granted, moreover, that, although pious and learned men have, age after age, been employed in discussing the controverted points, there is no more probability now than ever, of their being determined. Must not such a confession greatly shake the confidence of thoughtful, but imperfectly informed men ? Can it fail to abate their respect, both for ourselves and for our religion ? and is it not full-fraught with the infection, as well of doubt, as of discord ? And yet, no statement essentially different from this can be made ; or, if ingenious concealments were attempted, they could be of no lasting avail ; for the minds of men are always much more forcibly affected by obvious facts, than by intricate apologies ; and so long as it cannot be denied, that the Christians of England are divided into parties, and that these parties are unable to unite, even when actuated by the strong and pure motives which impel them to send Missionaries to the other side of the globe, it will be utterly in vain to talk of the cordiality which exists among us.

‘ Should the nations of India receive from us the Scriptures, but receive it under the system we are now pursuing, it is much more than we have any right to hope for, that the very worst evils will not in time spring up from the seeds of theological discord which we are so unadvisedly scattering in the East.’ pp. 62—65 ; 67.

A further reason for desiring a coalescence of sects and parties in the Christian world, is the benefit which would accrue from such a merging of our differences, to the professors of Christianity individually, and to the Church at large. Of this, we may form some judgement, from the effect that has already been produced upon the Christians of this country generally, by the degree to which they have been brought to unite, chiefly through the re-action of the recently awakened Missionary spirit. To what else can we ascribe the spread of evangelical sentiment, the increasing disposition to defer to the Scriptures as the only standard and guide, the jealousy for the purity of the Canon, the unavowed, yet, actual ecclesiastical reform that has been silently going on, the unquestionable progress of truly catholic principles, and, although some persons may be disposed to question the fact, we will add, the reviving fervour and energy of piety in the minds of true Christians ? The attention of the religious world has been greatly called off from those topics of irritation and contention which have so long formed the inexhaustible subject of controversy, and our zeal has assumed at least a more generous and legitimate direction than when it was concentrated in the spirit of party. ‘ It may be affirmed,’ remarks our Author, ‘ with the confidence due to a mathematical axiom, that every controversy agitated in the Church on points of inferior moment, makes a reduction, often an immense reduction, from the regard paid to the great objects of faith.’



On the other hand, 'whenever a trivial controversy is quashed, 'the attention it has absorbed is, as it were, redeemed and set 'free to be fixed on higher objects.' To quash controversy by power, cannot, under any imaginable circumstances, be productive of good; 'nor is any thing gained when diversities of 'opinion fade away beneath the torpors of religious indifference.' But a highly enhanced feeling towards the substantials of Christianity, could not but be the result of a union founded on the broad basis of our common faith as Protestants, and effected by the deliberate relinquishment of not merely our discords, but the forms of discord and the memorials of past warfare. What Mr. Hall has remarked of the unnecessary multiplication of articles of faith,—that it 'gives a character of littleness to 'Christianity, and tends in no small degree to impress a similar 'character on its professors,'—holds good with equal force of the multiplication of sectarian forms of division, and of the undue prominence thereby given to the non-essentials and circumstantials of religion. 'The grandeur and efficacy of the Gospel', he adds, 'result not from an immense accumulation of 'little things, but from its powerful exhibition of a few great 'ones.'

Among 'the indirect benefits' which may be expected to accrue from Missions, the same masterly Writer enumerates, (in his truly apostolic Charge to Eustace Carey,) 'a more pure, 'simple, apostolical mode of presenting the gospel; which, it 'may be doubted (he says) whether any of the various denominations under which the followers of Christ have been 'classed, have exhibited precisely as he and his apostles taught 'it. In consequence of the collision of disputes and the hostile 'aspect which rival sects bear to each other, they are scarcely 'in a situation to investigate truth with perfect impartiality.' But 'the situation of a missionary retired from the scene of debate and controversy, who has continually before his eyes the 'objects which presented themselves to the attention of the 'Apostles, is favourable to an emancipation from prejudice of 'every sort, and to the acquisition of just and enlarged conceptions of Christianity.' Hence, 'the harmony of doctrine, the 'identity of instruction, which has pervaded the ministry of 'the Protestant Missionaries employed under the auspices of 'different denominations of Christians.' And hence the correspondent effect, though with diminished force of impression, of the reflection of the Missionary spirit upon Christians at home, of a lively interest in the operations and success of Missions, and a sympathy in the harmonious exertions of evangelical labourers of different communions. 'You know nothing of 'Christian union in this country', said an aged minister to us the other day, who had spent his prime in the field of Mis-

sionary labour: 'to witness any thing deserving the name, you 'must go to our foreign stations'. Now, if such be the happy results of that emancipation from the prejudices of party, and that oblivion of sectarian differences, which are induced by the situation of the Missionary, surely the Christian world at large must wish to partake of the benefit, and to realize, so far as may be, those enlarged views and catholic feelings which would be forced upon us, were we placed in circumstances analogous to those of the first Christian. In order to this, we must effect the oblivion of our sectarian divisions, not by retiring from them, but by annihilating them.

To what extent this is practicable, and by what means it must be effected, is not our present inquiry. We have nothing to do at present with the probability or possibility of such a re-union. Let it even be said, "With men it is impossible;" our simple reply is, "But not with God." Our object has been, to shew the desirableness of what, we fear, too many have ceased to desire, and which some respected individuals would even seem to regard as unnecessary. 'We do very well as we 'are,' the language of indolent timidity or of callous selfishness, has ever been urged as a reason for opposing any measures that had for their object to better the condition or the spirit of men. Would these same persons be consistent and say, 'We 'did very well as we were'? An important change in the aspect of religious parties has taken place;—call it the march of intellect, or the march of liberality, or the march of Christian piety, or what you will,—we have advanced, as we conceive, in the right direction, but not precisely to the point at which we can flatter ourselves that all is as it should be, or which we are warranted in making our *ultimatum*. If a more cordial and formal union of Protestant churches, such as shall be visible to the eye of the world, be desirable, we can at least make it the subject of our prayers; and by the mere habit of contemplating it in a devotional spirit, much will be gained. And that it is desirable, we have endeavoured to shew, (without pretending to originality in our argument,) independently of the present Writer's main position, namely, 'that Christianity can be successfully promulgated only by the united exertions of all true 'Christians.'

Nothing, evidently, can be further from the intentions of the Writer, than to impute any blame to those who have had the honour of originating, or the task of managing our several Missionary Societies; and perverse indeed must be the individual who could extract from the whole tenor of the Author's remarks, the shadow of a pretext for relaxing in his support of the existing institutions, on their present model; since the only question is, whether their efficiency might not be increased by

the proposed reform. The Author avows his firm persuasion, that there exists among the officers and directors of our several societies, 'as large a measure of wisdom, of disinterested zeal, and of primitive simplicity, as could have been brought into the service of Christianity in any age; and that these excellent qualities are as little alloyed by indiscretion or by sinister motives, as is at all compatible with the infirmity of human nature.' It is true, he regards the modern system of missionary exertion as fundamentally defective and inadequate to the conquest of the world; but 'the faultiness has resulted inevitably from the previous condition of the Christian Church', which forbade the adoption of a wiser economy. And if the condition of things should yet be thought to forbid a more effective co-operation and a more perfect division of labour, we must still prosecute the work under the immense disadvantages which attach to the present imperfect apparatus. The work must go on; but no harm can arise from projecting improvements in the machinery.

According to the present system, the several Missionary Societies, each being the representative of a distinct sect, are under the direction of as many committees, 'promiscuously gathered from the narrow circle of a particular party, and each burdened, and overburdened, by the well-meant ambition of effecting something at all points and something of all kinds.' Each committee has its attention employed and perplexed with operations extending over the world's circumference, and embracing in the vast circle, countries differing as widely from each other in point of civilization and moral condition, and of the kind of agency specifically adapted to promote their evangelization, as the east is from the west. Thus, for instance, the Church Missionary Society, the designation of which would imply that its proceedings are confined to Africa and the East, has Missions in Western Africa, in Egypt, in Malta, and the Levant, in Calcutta and Northern India, in Bombay and Western India, in Madras and Southern India, in Ceylon, in Australia, in the West Indies, and in North-west America. Reckoning the Mediterranean stations as one Mission, here are nine missions, in Europe, Asia, Africa, and America, comprising 51 stations, which are occupied by 41 ordained and 22 lay missionaries, and 198 native teachers and assistants. The complicated business of this Society, is under the responsible management of twenty-four lay members of the Established Church, with two clerical secretaries. The London Missionary Society, in like manner, has under its charge, Missions to the Islands of Polynesia, to Southern Africa, to Madagascar, to the Southern India and Ceylon, to Malacca and Indo-China, and to the West Indies. The Wesleyan Society has Missions in



the West Indies, Southern Africa, and Ceylon. Now it is obvious, the mere amount of business connected with so many different stations and fields of labour in the opposite hemispheres, must be immense; and when the nature of that business is examined into, it is found to be as multifarious as it is important, often requiring the application of no ordinary sagacity, and taxing the faculties of the human mind as heavily as the affairs of any department of the State. But this is not all.

‘It is perfectly well known,’ remarks the Writer, ‘that, except on peculiar occasions, the actual business of every charitable institution is transacted by a very small number of zealous individuals, who perhaps are as often thwarted and embarrassed, as aided by their colleagues. Of necessity, therefore, it must be, that when a society occupies an extensive and various field of labour, *the few efficient individuals* are compelled, often at the expense of health and peace of mind, to give their distracted attention, in rapid succession, now to the home concerns of the society, and now to its foreign operations; and these foreign operations are of the most dissimilar character. Placed in circumstances so perplexing, what can be expected, even from the most accomplished talent, and the most unwearied assiduity, but a vague, inappropriate, and almost imbecile suffusion of mental strength over the immense surface of affairs? And what can be expected from zeal so disadvantaged, but a waste of resources upon projects which, though they might have succeeded, had they enjoyed the benefit of undiverted counsels, could not but fail, when they shared attention with a multitude of dissimilar concerns?’

‘And let us turn into another street, and enter another “upper-chamber” of Christian business; and there see another little knot of zealous men, distracting themselves by an almost fruitless attention to the very same extended circle of multifarious objects.’ p. 39.

Now, if it be not our object, to propagate our specific forms of Christianity, rather than our common faith, it is the obvious dictate of common sense, that the various fields of labour should be assigned to distinct societies, rather than simultaneously occupied by all. Were it possible, then, to unite in one harmonious general association, the entire body of evangelical Christians in the British Islands, the ‘new model’ on which the Author would subdivide their labours, would be in reference to the several spheres of Missionary enterprise. These might be comprised, he suggests, in seven societies. The first would devote itself to the task of supplanting the Romish superstition by Scriptural religion, in those countries that still profess Popery,—on the Continent, in Ireland, and in South America. A second would assume to itself the vast and arduous labour of recommending the Christian faith to Mohammedan nations. The Society already existing for promoting Christianity among the Jews, would occupy a third place in the series. A fourth would undertake the propagation of the Gospel among the

polytheistic nations of Southern Asia and the Indian Archipelago. The fifth should devote itself to the task of attacking the irreligion of China, but extending its operations to Tibet. Central, Western, and Southern Africa, together with the enslaved Africans in the West Indies, would sufficiently employ a sixth association. The aborigines of the two Americas, and the Polynesian tribes, might be the charge of the seventh.

Of this proposed division of Missionary labour, Mr. Orme remarks, that, were the work to be commenced *de novo*, the Author's suggestions would well deserve consideration. He even thinks, that the substance of his views might be reduced to practice, without any violent change in our existing societies. We think so too. Indeed, nothing, we are persuaded, can be more remote from the Writer's views, than to advocate any violent change; and in using the words 're-casting', 're-modelling', we cannot suppose that he intended to recommend a process that should necessitate the previous demolition of any part of the existing mechanism. It is of the elements of Christian zeal, that he says, they must be dissolved and re-combined; a chemical transformation, not a mechanical change. It is the scheme of policy that he would change; which would no more entail or endanger the substantial fabric of our societies, than the Irish Union destroyed the British Constitution, or than the repeal of the Test and Corporation Acts has overthrown the Church. Were the existing Societies to come to an amicable arrangement of their respective spheres of operation, conformably to our Author's plan, we do not see that confusion and irreparable mischief must inevitably ensue. We are reminded that the Jews' Society is already sufficiently distinct; and Mr. Orme suggests, that the Continental Society has only to direct its energies and resources more powerfully to the Catholic States of Europe, (why Europe only?) to occupy another of the grand divisions. Were the Church Missionary Society to confine their attention wholly to Southern Asia, they would find their utmost resources inadequate to so immense a sphere. Western, Central, and Southern Africa, and the West Indies, might sufficiently employ the Wesleyan Missions. The Malayan archipelago, Australia, Polynesia, and the American aborigines, would for a long time afford ample scope for the London Missionary Society. And Birmah, China, and Tibet, would be a tolerably extensive sphere for the Baptists. Let us not be understood as meaning seriously to propose this arrangement. Such a negotiation would perhaps be embarrassed with quite as many difficulties as the re-modelling of the Societies on the broader basis suggested by the present Writer. But we put the case for the purpose of shewing, that such a re-casting of the general plan of operations, with a view to a more beneficial

division and concentration of labour, would not in the least tend to the overthrow of a single Missionary Institution.

Let us then glance at the other feature of our Author's model. With a view to this more advantageous division of labour, he pleads for a co-operation of sects in a Missionary Union, such as already exists in our Bible Societies, but which, we are all aware, could not be carried out into our Missionary Institutions, with the same facility, and at the same trifling cost. In the one case, we have only been required to strip ourselves of prejudices and aversions disgraceful to our common Christianity. In the other, *real* concessions would be necessary. The Writer, nevertheless, contends, that the moral exigencies of the world demand this sacrifice of our party distinctions and sectarian interests, for the purpose of a more effective promotion of the great cause in which we are all engaged. He contends, too, that we have, as it were, unwittingly overpassed the main obstacle to a combination which would once have been deemed chimerical.

'Churchmen have supported the Missions of Dissenters; Dissenters have contributed to those of Churchmen; Congregationalists have helped to send out Wesleyan preachers; Wesleyan eloquence has provoked Calvinistic audiences to greater zeal; the practisers of sprinkling have subscribed towards Serampore translations; and Baptists have given their gold to those who do not immerse.' p. 55.

In proposing such a plan of catholic union, in zealously insisting upon its necessity on the score of duty as well as advantage, we really cannot see that the Writer stands chargeable with putting any thing in risk, or that his views, though they invite scrutiny, need provoke alarm or jealousy. Mr. Orme, however, is of a different opinion; and from the eminent station he holds, as well as from his high personal respectability and weight, he is entitled to be heard.

'If the system we are pursuing be indeed fundamentally defective, then, of course, little good is to be expected from it, and the sooner it is overthrown, the better . . . The impression which the cited paragraph is calculated to make, is mischievous; though, I am sure, the Author had no mischievous intention in framing it. For, suppose that he does not succeed in "dissolving the present elements of Christian zeal," and in recomposing them upon the "New Model, (which it does not require prophetic augury to foresee that he will not,)" it will then follow, that the whole Christian world is engaged in the fruitless prosecution of a scheme which is radically and fundamentally wrong. A more discouraging view of matters, or one more likely to paralyze exertion, it is not possible to present.' pp. xxxi, ii.

If Mr. Orme has found any such impression to be actually produced, in any instance, by the perusal of the pamphlet, he is



warranted in speaking of it as mischievous ; although we cannot, for our own parts, perceive that the paragraph in question, much less the entire tenor and spirit of the work, is at all calculated to make an impression so remote from the Writer's intention. The supposed inference would by no means fairly follow from the premises. A system of exertion may be fundamentally defective, and yet neither be wrong nor fruitless ; just as a system of husbandry may be defective and capable of great improvement, and yet, it would not follow that the labour had been fruitless, or that the cultivation ought to be suspended. If the success has hitherto fallen below the expectations of the husbandman, we should conceive it to be anything but a discouraging view that should be presented to him by a friend who should assure him, that the fault was not in the unproductive soil, but in his defective system. The scheme and its object must not be thus confounded : the object must be prosecuted by any means ; the scheme may, and must undergo modification. In other words, our missions must be supported : our Missionary Societies may possibly undergo reform. Nay, Mr. Orme says, ' By all means let us reform ; but let it be on scriptural principles ' and well ascertained experiments.' This is all, we imagine, that the present Writer would wish for.

Are there any conceivable principles or conditions upon which the Protestants of different communions could be brought to co-operate in a Missionary Society to the heathen ? There is surely no harm in propounding the inquiry, nor in framing, hypothetically, the terms of pacification. If the Writer's particular scheme be exceptionable,—if his plan, however plausible, is not adapted to the present circumstances of the Church, why should we refuse to admit, that the circumstances which would render it practicable, are devoutly to be desired ?

But it must not be disguised, that the feature of the Author's plan, which is the most likely to excite an outcry, is that which calls upon Protestant Dissenters to concede ' the lead ' to the Established Church, by an adoption, in their missions, of her forms and ritual, ' with such modifications as the most enlightened friends of the Church have sighed to see effected.' It is upon this part of the work, that Mr. Orme has commented with the greatest warmth, as if it implied a tacit reflection upon Dissenters, or as if the Writer called upon them to ' bow down to a ' new system of expediency ', such as would involve a dishonourable compromise of principle and consistency. Although we cannot see the matter in this light, nor admit the fairness of Mr. Orme's reprehension, we shall not undertake the Writer's defence \* ; partly, because he is well able to fight his own battles,

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\* Upon one point only, we feel inclined to say a word on the

and partly because we are not concerned to vindicate any specific plan of conciliation ; nor are we inclined at this time to enter upon so thorny a discussion as the topic would involve. There are, however, a few desultory observations which we wish to submit to our readers, before we close the present article.

We may be allowed, we suppose, to set it down as an axiom, that the power of the Christian religion to propagate itself, will always be in proportion to the purity and unity with which it is held and taught. And if so, our sectarian divisions must have a natural tendency to weaken the diffusive force, as well as actually to obstruct the progress of Christianity. 'And hence', remarks Mr. Howe, 'is the growth of the Church obstructed, not only naturally, but *penally* too. Whence it is most evident, that they cannot with judgement pray for the spiritual welfare of the Church of Christ, who pray not for its union ; nor with sincerity, who, to their utmost, endeavour it not also.' It is to this point we are anxious to bring back our readers. We should consider it as a great point gained, were the desirableness of such an event honestly avowed and steadily contemplated, although not a single step were directly taken towards bringing it about. We are inclined to doubt, in fact, whether the union of the Church will be effected by any voluntary concessions or any spontaneous movement ; and we found this opinion upon the unconscious manner in which the several parties have been brought into the state of comparative harmony which now prevails. The union which has been the result of the awakening of the Missionary spirit, was not in the anticipation of those who led the way in the field of evangelical enterprise. And it is highly remarkable, that it has commenced, not in the heart of Christian society, but at its extreme points ; in which respect, the Romish Church furnishes a singular contrast, which has been pointed out by a writer in the *Quarterly Review*, who can be no other than Dr. Southey. 'At this time', he remarks, 'there are Protestant Missionaries abroad from all those communities which are agreed upon the fundamental doctrines of the Christian faith ; in other words, which hold the same creed, and believe in the validity of the same ordinances. Lutherans and Calvinists are thus employed, Presbyterians and

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Writer's behalf. He is represented as 'speaking with amazing tenderness for the scruples and feelings of churchmen', and again, 'with vast charity and gentleness' in reference to the Baptists. Why is this ? Mr. Orme asks. We venture to surmise, because he is neither an Episcopalian nor a Baptist ; and in dealing more plainly, as he may feel entitled to do, with his own denomination, he pays at least some compliment to the degree of sound understanding and liberality prevailing in the body.

‘Independents, Baptists, Moravians, Methodists, and members of the Church of England. But, among heathen nations, as in Popish countries, the points of difference between them are overlooked or forgotten; and they have, in every instance, without a single exception, given to each other the right hand of fellowship in cordial co-operation. Whereas, among the Roman Catholics, those divisions and animosities which are kept down in Europe by the temporal authority of the Church, have broken out in their missions. Jesuits, and Dominicans, and Franciscans, and Carmelites, have intrigued against each other; and in some instances, have engaged their converts in actual hostilities; for the boasted unity of the Romish Church bears examination no better than its other pretensions.’\*

Now no circumstance can be more satisfactory, as an illustration of the genuine spirit of our religion,—its tendency to unite its true disciples, in the absence of counter-working influences; and it presents at the same time a striking evidence of the truth of our common doctrines. An immense concession has been made by the various sects, in the persons of these their attorneys and representatives,—far greater than would have ever been gained in any conclave of divines. But it has been wholly unpremeditated. We meant no such thing. It is of God, not of man. Nay, this may be said of the whole business from the beginning. Our Missionary societies have in no instance been undertaken by the deliberate act, or even with the general concurrence of the religious body from which they have emanated. On the contrary, they have severally had to surmount indifference, neglect, or opposition from the religious world. ‘The rise and progress of the Missionary spirit which is at this time prevailing throughout the Protestant world’, remarks Dr. Southey, ‘will be one of the most remarkable features in the history of the present age. It has not been sudden and violent, like that of the Crusades; and yet, it may be doubted, whether even the impulse whereby that great movement was produced, extended so widely through all classes of society, or was felt with equal force. Its rise was so obscure as hardly to be noticed. Little attention had been excited by the Danish Missionaries; scarcely any by what the Dutch had effected in their Asiatic possessions; and the labours of the Moravians would hardly have been known beyond the bounds of their own little community, if it had not been for Crantz’s account of their most extraordinary exertions in Greenland, and the entire success of that painful mission. By that book, this singular labour of love was made known to a few general readers, and to what was then the still smaller number of persons who took a reli-

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\* Quarterly Review, No. LXIII. p. 5.



‘gious interest in such subjects. But no general feeling was excited. The honour of giving the first impulse to public feeling, belongs to the English Baptists.’\* It was not, however, the act of the denomination. The undertaking originated, we believe, in an obscure village; the original society consisted of five individuals, including the venerable Carey and his friend, Andrew Fuller; and the first subscription for spreading the Gospel to the heathen world, amounted to 13*l.* 2*s.* 6*d.*! This was in the year 1792. Many years elapsed before the proceedings of the Mission attracted the general attention of the Baptists themselves, and it slowly won the condescending patronage of the religious public in the metropolis.

The London Missionary Society had been in the meantime formed in 1795, not without exciting the open ridicule of the project from some of the learned and orthodox, while many others stood aloof from measures which were certainly not characterized, at the outset, by sagacity or discretion. The only Wesleyan Missionary Society, for many years, was—Dr. Coke. He was the founder of the Mission to the West Indies, which dates as far back as 1786, and the Mission to Ceylon owes its origin entirely to his zeal and beneficence. He had often met with discouragement and opposition from his brethren in the Conference, with regard to the Missions he had proposed, in consequence of the state of their finances; and up to the year 1813, scarcely a pound had been expended in the Missionary cause, that had not been furnished out of his own income, or obtained by his personal application. At length, the Conference sanctioned an annual public collection for the Missions which he had established; but it was not till the year 1817, four years after the commencement of the Mission to Ceylon, that the Wesleyan Methodist Missionary Society was established. The Church Missionary Society was instituted in 1800; and we need not say that, up to the present day, it has had to contend against peculiar difficulties arising from the jealousy or open disapprobation of a majority of the clergy. Thus, in every instance, our Missionary Societies have originated in the pious zeal of a few individuals, unauthorized, unsupported, and even shamefully opposed by their brethren of the same communion. And shall we take credit to ourselves for our respective Missions? *Non nobis, Domine, sed tuo nomini da gloriam.*

The mutual concessions and the spirit of union to which these simultaneous operations have led, have, we say, been forced upon us; or at least, we have entertained the angel of concord unawares. In some such way, we expect that the union of sects and parties will be brought about, so as to be manifestly the

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\* Quarterly Review, No. LXIII. pp. 23, 4.

work, not of man, but of God. In this view, its impracticability ceases to be a difficulty. The only miracle to be effected, is our being brought to desire and pray for it—"that we all may be One!" We believe that it will come upon many undesired,—whether it be the design of the Great Refiner of his Church to fuse us into union by the fires of persecution, or, by the outpouring of the spirit of light and love, to make us ashamed and impatient of disunion. At the same time, it becomes a serious consideration, how far we may be cherishing a spirit of tenacious sectarianism, that may both naturally and judicially obstruct the accomplishment of the Divine purpose. Are we prepared with proper feelings to hail the discovery, whenever it may be made to us, that such a union is possible? Is the unity of the heavenly world delightful to us in prospect, and do we sincerely regret the schism in the Christian body, which has so long been the reproach of our holy faith? If the pamphlet before us serve only to suggest such inquiries as these, or to communicate any portion of the catholic spirit which animates its pages, it will not have been written in vain; and the *New Model*, though consigned to the fate of other plans and patents never worked upon, may answer the valuable purpose of indicating the principle which shall lead to eventual success.

Mutual concessions, most important and valuable, though involuntary and unperceived, have been made; and the missionary system itself involves, as we conceive, a compromise of opinions, far greater than is usually considered. On the one hand, the genius of human governments, secular or ecclesiastical, is at variance with the aggressive zeal of the missionary. The Church of Rome, indeed, encouraged enterprises of this nature, the all-comprehending grasp of her ambition supplying motives to extend the nominal triumphs of Christianity. But the well-defined boundaries and insulated character of a National Church, admit of the operation of no such motive. Our Ecclesiastical Establishment makes no provision for such anomalous proceedings beyond the limits of episcopal jurisdiction. The cumbrous machinery of a hierarchy is wholly unadapted to the service, and cannot, confessedly, be brought to bear upon heathen nations. Nor is the spontaneous character of such movements less opposed to a system of polity which rejects and discountenances the interference of the people in any shape. That a missionary institution should have been formed within the Established Church, upon the model of our great popular institutions,—its machinery wholly extrinsic to the constitution of the hierarchy with which it is implicated, the main-spring of its movements, the supplies by which it is kept in motion, and the whole apparatus, alike independent on the main system of the Establishment,—is not one of the least striking phenomena

of the present times. The extent to which this Institution has obtained the patronage of the dignitaries and soundest members of the Establishment, is a vast concession to the spirit of the times, and to the spirit of the Gospel also. Nor was it possible, that the Church herself should not be benefited by this sudden development of her moral energies, by this infusion of democratic vigour into her aged and decaying frame. Although no ostensible concessions have been authorized by her rulers, it is impossible not to perceive, that the legitimate influence of the people has been gaining ground within the Establishment; that ecclesiastical appointments have been more frequently governed by a just regard to the claims of the community; and that, by accepting and calling in the aid of voluntary contributions for the erection of churches and for the maintenance, in many instances, of the ministers of Episcopal chapels, a substantial advance has been made towards the recognition of more Scriptural principles of ecclesiastical polity. Further, the employing of laymen as catechists, and still more, of Lutheran missionaries as 'ministers of a sister communion,'\* are important concessions, which might, under the guidance of a wise policy, be made the basis of a still more catholic comprehension. 'He 'who is once episcopally ordained, though with the sole view 'of acting as a missionary to the heathen, would possess,' we are told, 'the power of holding and officiating in any benefice 'to which he might be presented in the English Church. 'Hence the extreme caution in ordaining persons for the purpose of Missions only.' But the recognition of Presbyterian ordination would not need to extend so far as this. The catechist is already competent, as a layman, to baptize; and he is also allowed, under certain circumstances, to teach. Grant that the teacher in Presbyterian or Congregational 'orders,' may of right, in addition to these functions, administer the Lord's Supper, and perform the rites of burial; you admit his ministerial competency for every spiritual duty. Why not, then, allow him to officiate in such capacities, as a *regular* of the English Church, although restricted from the power of holding a parochial cure or benefice under the Establishment? Had the rulers of the Church of England been wise, they would

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\* We use the words of Dr. Southey. Bishop Heber, we are aware, defended the propriety of re-ordaining the ministers of a communion governed on the Presbyterian model; but the ground upon which he vindicates his conduct, proves that he felt dissatisfied with the old Romish hypothesis on which the Church of England has hitherto taken her stand in denying the validity of Presbyterian ordination, and that he wished to soften down a requisition so invidious and anti-Protestant.



long ago have accepted and encouraged the labours of a body of teachers distinct from the beneficed and parochial clergy.

With regard, however, to any measures that might be adapted to conciliate the scruples, or embrace the co-operation of Dissenters, we agree with the present Writer, that the overture must come from Churchmen. Any advances made by Dissenters, would be liable to the suspicion of having a selfish or sinister object. Let it be distinctly understood, that they ask nothing of the Church,—that they want nothing; but let it at the same time be seen, that they are ready to act upon the pledge that Mr. Orme has given, when he says: ‘Dissenters, I have no doubt, will ever be ready to lay their *preferences* on the altar of charity.’ ‘They have,’ he adds, ‘done so often; but it is too much to require them to sacrifice *their principles*.’ Opinions, however, are not always identical with moral principles, and mere preferences often go under that much abused name. What instances are alluded to, in which Dissenters have made a sacrifice of their preferences, our recollection does not serve us to recal. They may have conceded a point of honour or of precedence; and the preferences of individuals may have tallied with those of Churchmen on particular points; but we fear that they can scarcely lay claim to the honour of having ever made any more substantial sacrifice.

The Missionary system has involved, however, if we mistake not, on the part of Congregationalists also, something very much like concession; nor is the genius of Independency much less directly opposed than that of Diocesan Episcopacy, to the character of such Institutions. In the very nature of things, a Missionary is not chosen by the people to whom he is sent, or the congregation over which he presides; nor is he dependent upon them for his support. His ordination or designation to the office, takes place in a country remote from the sphere of his labours; and he is responsible for the discharge of his mission, to the Society who have sent him forth. Under such circumstances, his double relation to the people he is set over and to the ordaining and superior powers in this country, becomes one for which Congregationalism makes no provision, and its adjustment and definition are found to be points of no small delicacy. Cases have arisen, in which it has been deemed requisite to appoint a presbytery, under the name of a ‘district committee,’—for the word presbytery would have kindled a flame of contention. In other instances, it has been deemed indispensable to send out a resident primate or bishop, to overlook the whole sphere of a particular mission, under the equivalent name of a ‘Superintendent.’ And again, the not less startling expedient has been had recourse to, of appointing a legate with

plenary powers, but still concealing the high character of the office under the modest synonyme of a 'Deputation.' They have acted wisely, for it is not without reason that odious associations are connected with the titles desecrated by Romish tyranny and corruption; and besides its impolicy, to assume them, would border upon affectation. It is, however, curious to observe, how much more men are influenced by names, than by things. The powers exercised by our Missionary Committees, Secretaries, Superintendents, and Deputations, are certainly more closely analogous than has been suspected, to those of ecclesiastical courts and councils, chancellors and prelates; and in fact, a Missionary Society embraces the concerns of a government. The chief difference lies in the democratic constitution of our establishments, and in the salutary checks which secure the purity and efficacy of a society absolutely dependent upon public support and approbation. The Lord Bishop of Calcutta and the Superintendent of the Missionary Stations in South Africa, are both invested with very similar functions, although the diocese of Bishop Philip is not quite so large. But the one is appointed by the State; the other, as he ought to be, by the Church, agreeably to primitive usage; and the spiritual character of his office is, happily, not disguised and incumbered by the trappings of secular dignity. Yet, who would have suspected, that the true idea of primitive episcopacy remained to be realized under a Missionary Society conducted by Congregationalists?

These undesigned modifications of Dissenterism may seem, perhaps, to deserve the name of coincidences, rather than of concessions, although they involve an actual approximation to Episcopacy. We rejoice, however, to believe, that mutual concessions of another kind have been gaining ground among Dissenters: we refer to the spread of more catholic views and principles relative to the terms of Christian communion. And here Dissenters must allow themselves to be reminded, that, how unjustly soever they are charged with schism in separating from the Established Church, their mutual separations cannot be laid at the door of the Establishment. Had the orthodox Dissenters remained united in one body, they would have put the Episcopal Church far more clearly in the wrong, and they would have occupied a vantage-ground which would incalculably have augmented their collective influence. If we were not in love with disunion, if we had not lost, through the disease that has fallen upon us, the principle of cohesion which should bind together the living stones of the Temple, what prevents a coalescence between the different denominations of orthodox Dissent? In Scotland, a cheering example has recently been exhibited, of a cordial re-union between the two divisions of a denomination long unhappily at variance. For what do we

keep up the crumbling walls of sectarian partition which have converted the Church of God into tenements? What obstacle more formidable or rational than a horse-shoe, guards the Baptist communion against the contamination of his Pædobaptist brother? What ingenuity has been exercised in finding a pretence for dividing, on some solitary, non-essential point, till we have substituted Joseph's coat of many colours for the seamless garment of the Saviour! Once more to cite the impressive language of Mr. Hall, 'The bond of charity which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very term by which it was wont to be denoted, is exclusively employed to express a predilection for a sect. The evils which result from this state of division, are incalculable: it supplies infidels with their most plausible topics of invective; it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the Spirit, which is essential to the renovation of the world.'\*

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- Art. II. 1. *Four Years in Southern Africa.* By Cowper Rose, Royal Engineers. 8vo. pp. 308. London, 1829.  
 2. *Scenes and Occurrences in Albany and Caffer-land, South Africa,* 8vo. London. 1827.

**PUBLICATIONS** on Southern Africa multiply upon us. Besides the works of Burchell, Campbell, Thompson, and Philip, which we have introduced to the notice of our readers within the last few years, in the order of their appearance, and some volumes and pamphlets of a more slight and ephemeral description, relating chiefly to colonial politics, here are two little books of very pleasant reading, and containing information of sufficient interest to demand a cursory notice in our pages. They are, indeed, both of that light class which, like the mimic barks launched upon the ocean by idle boys at play, dance for a brief space upon the surface of the tide of literature, only to be sucked in by its reflux, and thrown up again amidst the endless mass of wreck and weeds that stretch along its Lethean shores,—mingled, no doubt, with the shattered remains and curiously 'carved work' of many a stately brigan-

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\* We shall probably take another opportunity of noticing more specifically Mr. Swan's *Letters on Missions*, which reached us too late in the month to allow of our perusing them. We perceive that it has been publicly stated, on supposition, that the "Four Letters" were addressed to the Author of *Protestant Nonconformity*. There is no foundation for the surmise.



tine that first lifted its sails to the breeze of popular applause with hopes of a far other destiny. The travellers now before us, however, ought in candour to be judged of in reference to the objects they profess to aim at. The Author of "Scenes and Occurrences" says, that 'his narrative is not written for the purpose of obtaining the meed of literary merit: aiming at no height, it can suffer from no fall'. And Mr. Rose informs us, that he 'attempts only to describe what fell under his own immediate observation. His object in his rambles being to seek amusement, he writes but with the view of amusing others.' It would, therefore, obviously be equally unfair and ungracious to try publications so unpretending by any high standard of literary excellence, or to weigh them in the same scale as the works of professed travellers. It is enough for commendation, if they describe distinctly what they have seen, and report without prejudice or distortion what they have heard.

Turning first to Mr. Rose's volume, we learn from the preface, that the epistolary shape into which it has been thrown, is not entirely artificial, but the natural result of its contents having been principally extracted from a series of letters written to a brother during a residence of some years in Southern Africa. No dates are supplied; (a grievous omission in any work of travels;) but, from indirect information we gather, that his residence extended from 1824 to 1827, or the beginning of 1828; and that his excursion to Cafferland, which occupies the principal and by far the most interesting part of the book, took place in 1826: the rest of the period having been spent by him chiefly in garrison at Cape Town. Commencing with a description of the state of society at this 'half-way house, where the vices and follies of the East meet and shake hands with those of Europe,' the Author gives us the following piquant sketch of the groupes in the Government Gardens, upon a *Sunday* promenade after church;—a period, it would appear, profaned, under the Government patronage in South Africa, in much the same style as in Kensington Gardens.

'It is Sunday, and the bands are playing, the people assembling under the shade of the oaks, and the scene is gay with many-coloured dresses: even slavery wears a smile. Here is the lounging officer, and the still more lounging Indian, yellow, listless, and motiveless; the Dutch ladies, who, though they want the fresh complexions of England, are still pretty; the Malay, with his high conical hat, or turbaned handkerchief of blue or crimson, and red sash, his bare sinewy throat, straight handsome outline of countenance, and tiger eye; then there is the female half-caste slave, (that is, having an European father,) whose form is graceful and step elastic, the blood-tinge of whose cheek shews through the clear brown complexion, which is shaded by curls

of glossy blackness, and whose dark eyes glance wildly round; and these strangely contrasted figures are walking in the shade thrown by the trailing branches of the African oak, through which gleams of sunny light find their way, and touch with a momentary brightness the gayly-coloured dresses of the passers by.' pp. 2, 3.

In the same sketchy and somewhat sarcastic vein, he goes on to describe the various company that frequent the balls, races, and other public amusements which serve to half break the languor and *ennui* which we can well conceive a garrison officer, or an Indian visiter, must feel, in the habitual inanity of what is, by a sad misnomer, courteously called *gay life*, in such a colonial capital as Cape Town.

'There are the ladies who touch on their way to the Indian market, all going out to pressing friends or relations, and not one having the most distant thought of marriage; then there are the Indian invalids, who come to pass their year of restless idleness, and to spend their allowances at the Cape; and it is among these that the spinsters look for husbands, and often find them. The ladies pass over the bilious complexions and broken constitutions of the gentlemen, and they (what can they less?) excuse the total want of education, and a few other things that in England are considered essential; but what woman ought to be, what an English woman is, one who leaves his country as a boy, can have but little knowledge. Then the Cape ladies are frequently pretty, dance well, flirt readily, and speak their broken English softly, perhaps offer to teach the Indian Dutch, excite a kind of interest, at first rather sleepy, then less drowsy, and as he (after having been to the pastry-cook's) has nothing else to do, he becomes attached. Such is the stuff of which marriage here is frequently made.' pp. 5, 6.

The following groupe from the race-ground, is graphically sketched.

'Sometimes, too, is to be seen a groupe of Eastern figures in their rich and variously-shaped turbans, the most graceful of head-dresses, in all its varieties; linen vests sitting close to their light forms, and white petticoat trowsers. The appearance of these men is frequently noble and imposing, though they are but Indian servants; their features are generally fine, always expressive; the well-marked brow, clustering luxuriant hair of raven blackness, mustachios clearly defined upon the dusky skin, and bare and muscular neck, complete a figure, that, when I have often seen them standing behind the chair of their listless master, I have thought (if the mould in which man is cast means any thing) born to hold a higher place in the creation than the beings whom they served.' pp. 8, 9.

Having discussed the promenades, balls, races, masquerades, &c., Mr. Rose adds:—

‘ I will defy the most hackneyed Caper to name another thing that “ breaks the tedium of fantastic idleness ” in the capital of Southern Africa ; unless, indeed, he chance to be a politician, a Cape party-man ; for here, as in most places, the feeling is virulent in proportion to its insignificance : but fear not that I am going to inflict on you an account of our divisions, which serve no purpose that I can discover, save that of destroying the little society that we have :—no : my description of the amusements may have been *triste*, but our politics would be even more trifling. I will spare you that “ puddle in a storm.” ’ pp. 13, 14.

On this last passage, we must make a passing remark or two. Mr. Rose’s sneering allusion to the ‘ *politics* ’ of the Cape, might have been perhaps appropriate enough, had the matters which gave rise to the ‘ divisions ’ he complains of, been such as usually agitate the coteries of an English country town upon some affair of paltry personal precedence or interest. But, in point of fact, the divisions which ‘ destroyed the little society ’ of South Africa at the period of his residence, were caused (as some of our readers may recollect, and as we happen well to *know*) by twelve long years of miserable misgovernment and oppression, under the uncontrolled sway of that most famous of modern colonial governors, Lord Charles Somerset ! The objects for which ‘ Cape Politicians ’ were then struggling, were not quite so insignificant as this young gentleman, in his horror of Colonial politics, persuades himself. The recall of a bad governor, and the change of a despotic to a constitutional system of administration ;—the removal of the old subservient and notoriously corrupt courts of justice, and the introduction of an independent bench of judges, an improved system of judicature, and trial by jury ;—the lightening of an exorbitant taxation, which the colony could no longer support ;—the settlement of a currency which, under the manœuvres of the local Government, had in fifteen years suffered a depreciation of not less than 75 *per cent.* ;—the removal of numerous most galling and absurd restrictions upon commerce ;—the change of the existing policy (at once pernicious and stupid) towards the independent native tribes beyond the frontier ;—and, finally, the extinction of the cruel disabilities and oppressions under which the Hottentot and other coloured races within the colony had been long groaning ;—these were *a few* of the ‘ *trifling* ’ objects aimed at by some of those whom this lounging Lieutenant of Engineers terms ‘ Cape politicians and party-men ’. And what is more, these objects have been *gained* ; and (as Mr. Rose knows, or ought to know) have been gained alone by the ‘ storm ’ which was raised in Downing Street by the indignant remonstrances of an outraged community. But we will not allow our attention



to be diverted by this silly ebullition of supercilious petulance, from the greatly better things which are to be found in Mr. Rose's book.

Tired of being a 'trifler among triflers', he turns his horse's head from Cape Town; and in "Letter Second", we find him exploring the secluded valley of Fransche-Hoek, (French Corner,) a district about a day's journey into the interior, originally settled by the French Huguenots, who introduced the culture of the grape into South Africa, and whose descendants are still esteemed the most respectable and religious of the old colonists. After some pleasing descriptions of the picturesque mountain scenery with which this sequestered vale is environed, and some details respecting the manners and mode of life of the wine farmers, we meet the following interesting and just observations on the condition of the slaves.

'The farms here are all cultivated by slave labour; and though slavery in this country wears not its most degrading form, there is still much that is revolting. The timid, silent step with which the young slave-girl enters the room—the subdued tone in which the message is delivered—her look of apathy, where all the warm-stirring blood of youth seems tamed down,—and when I have gazed upon dark lustreless eyes that were born to flash, and upon the listless form that was born to bound, I could not but feel that the being before me was bowed down—that all the energies which liberty would have called forth, were crushed beneath the severity of her lot.

'In travelling, when stopping at a boor's house, I remember thanking a slave-girl for some trifling service, when she turned to her companion, with a look of more than surprise, and they both burst into uncontrollable laughter—laughter that to my ear "had no mirth in it," for it told of a state in which blows might follow the non-performance of any command, but to which thanks were an unknown sound. All this is characteristic of slavery, and strikes an Englishman from its strong contrast with the respectful, yet cheerful manners of the servants of his own country.

'It is argued by the defenders of the system, (and the degraded tone of sentiment which pervades a slave country, and which can calmly calculate the value of a human being, is not one of its slightest evils,) that the slave is fed well, that he may work well, and treated mildly, because it is the interest of the master to keep him in health; that he is spared as we spare the horse, that he may last to the journey's end; and such motives are, I believe, as high as any that generally actuate the conduct of a Dutch boor towards his slaves. Much cruelty may, however, be exercised without touching life or limb; and even interest is not always powerful over the passions of a race of men, who, living in remote parts of the colony till within a few years, laughed at the orders of a distant Government, and when it was attempted to enforce them, rose in rebellion against it.

'In and around Cape Town, I believe that actual cruelty is rare; but the savage characters and habits of the Border boors, the difficulty

of informing the slave of the ordinances that have been made for his protection, when it is the interest of the master to prevent it—the uncertainty of obtaining relief—and the dread of attempting to oppose a power beneath which it has become habitual to bend, give but too much credibility to the tales that are told.

‘It has been said by one whose deep knowledge of human nature cannot be questioned, that “there are few minds to which tyranny is not delightful;” and the young Dutch child is early initiated in the knowledge of cruelty, and the little slave who is permitted the honour of sharing its sports, in the duty of submission; for the impatient, angry temper of the one finds vent in blows, beneath which the other is born to crouch; and a lesson learnt in childhood is not easily lost. Then there is in this country a distinction founded on colour, which places the black beyond the pale of those feelings which influence our conduct to those around us. Fear, in some shape, is frequently the basis of the moderation we shew to our equals, and a master’s treatment of a slave wants this curb, and renders the brutal blow of passion, which the white man knows that the sufferer cannot return, as common as it is revolting. That there are households in which the slaves are happy under judicious kindness, I believe; but this is owing to the favoured nature of the master or mistress;—it is not the consequence of, but the exception to, the system; for, in general, any state of society, in which much is trusted to the humanity of man, must be bad. It is said, and I believe with truth, that the slaves are almost always vicious: the masters should be cautious in using this argument, for they generally give the first lesson of crime to the young females; and drunkenness, the vice of the men, is almost pardonable in a race rendered brutal by severity, and who have no escape from hardship, save in degraded insensibility. It is urged, too, that they are ungrateful: poor wretches! their opportunities are not frequent; for that which a master considers kindness towards a slave, is frequently but the effect of momentary caprice,—nothing that influences general conduct, or merits gratitude.

‘Even slavery, however, has some advantages to counterbalance a load of evil:—the slave never knows the extreme want felt frequently by the labouring class of Ireland, and sometimes by that of England; and when old age comes on, surrounded by his children and grandchildren, he is supported by the family with whom he has lived from childhood: there is no beggary, and there is no workhouse.

‘This is the bright side of the question. There is another, and that not an uncommon one:—the master is ruined, and his property put up to sale; the old slave is purchased for a trifling sum, and doomed to wear out his days in a new family, who have little feeling for his infirmities; he is surrounded by those who are indifferent to him, and derives no assistance in his labours from younger hands, for his children have found other masters; and in his age, every tie that bound him to life, and reconciled him to his fate, is broken.’

p. 29—35.

These remarks are exceedingly creditable to the Author: the sentiments are just and humane, and very well expressed, and

half incline us to retract the severity of our strictures upon his petulant expressions about colonial politics. It is, indeed, due to Mr. Rose, to say, that the general tone of his sentiments is liberal and humane, though occasionally a quizzical or sarcastic vein (acquired, probably, amidst the inanity and gossip of the mess-room,) peeps out amidst his luxuriant descriptions of scenery, like a nettle in a bower of honeysuckles. These specimens of bad taste, however, are not numerous, and the greater part of the volume is written in a pleasing and elegant style, and in a cheerful and benevolent spirit.

On the subject of slavery, it is worthy of remark, that Mr. Rose's observations are perfectly accordant, as regards the Cape, with the opinions expressed by all former travellers of respectability who have adverted particularly to this topic,—as Sparrman, Barrow, Philip, Pringle, and others; while they are directly at issue, in some respects, with the allegations of the *Quarterly Review*, and of some other works in a similar spirit, that slavery in this colony is almost nominal,—the slaves being, according to these writers, in a more enviable situation than the free peasantry in most countries of Europe. How utterly untrue such representations are, may be gathered from the above extracts; and their falsity will be still more apparent when we mention, upon the authority of Cape papers now before us, of so recent a date as December last, that the slave population is found, from recent enumeration, to have been nearly stationary in numbers (from 30,000, to 35,000 souls) during the last twenty years, although, in that period, the *free* population of all classes and colours has almost doubled itself. Now, since the emigration from Europe to South Africa has not in that period exceeded 6000 souls, while the *free* population (including Hottentots) has increased since 1806, from 49,000 to about 90,000, it is obvious, if this statement be correct, that some causes unfriendly even to the *animal* welfare of human beings must operate, in a state of slavery, to prevent the natural increase of a class of men of robust constitution, and to whom the salubrious climate of the Cape is almost native,—many of them having been originally brought from the coasts of Mozambique or Natal, and from tribes of the same race as the Caffers on the eastern frontier. But the deplorable statistics of our West India Islands, where the slave population, as the registry proves, has actually *decreased* 28,000 in six years, leaves us little to be surprised at on this score. Of the *mildness* of slavery at the Cape, the amount appears to be, that the system does not effect the *destruction* of the slaves there at the same wholesale rate as in our sugar islands, and that it even admits of their keeping up their numbers, or slightly augmenting them; whereas, were they emancipated, their numbers



would increase in a ten-fold ratio. But enough of this painful subject for the present.

Three days and a gale of wind carry our traveller to Algoa Bay; and a day's gallop of ninety miles more, sets him down 700 miles from the Cape, at Graham's Town, in the district of Albany, which is the eastern frontier of the colony, bordering on Cafferland. The following is his description of this capital of the eastern province.

'Graham's Town, now a large, ugly, ill-built, straggling place, containing, I should think, nearly three thousand inhabitants and soldiers, was a few years back only a military post; and the mimosa tree stands in the principal street, beneath which, it is said, the first English officer, Colonel Graham, who led a military party there, pitched his tent. Colonel Graham is dead, and the second town in the colony bears his name,—a name that is often mentioned, and always with respect.

'Houses have sprung up quickly of every variety of form, and barracks, and a church for the established faith, and chapels for all sects—Dissenters, Wesleyans, Anabaptists, Independents, &c., and last, not least, the handsomest building, and the most necessary, is a gaol.

'The population is a strange mixture of lounging officers, idle tradesmen, (merchants, I beg their pardon,) drunken soldiers, and still more drunken settlers.

'We have high authority for saying, that "your Dane, your German, and your swag-bellied Hollander, drink, ho! are nothing to your English," and the English of Southern Africa have not degenerated, if fiery visages, sun-scorched and brandy-scorched, may vouch for them.

'We have a circulating library and a fashionable tailor, whose shop-board announces that he comes from the Quadrant; piano-forte tuners, a seminary for young ladies, and an artist, who in England was employed to copy Varley's drawings, and who succeeded, by his own account, so well, as to have his copies always mistaken for the originals; but, alas! Africa affords no encouragement to art; he lives in a mud-hovel, hawks about his drawings in vain, and his pencil fails to keep him in Cape brandy.

'A book of melancholy amusement might be written, contrasting the romantic expectations of the first settlers with the squalid reality of their present state.' pp. 45, 46.

This, and another passage respecting British settlers at page 118, are doubtless sketches from the life; but when given as a *general* representation of this class of men, they become mere caricatures; and are not only unjust to a body of adventurous men, (a large portion of whom, as the Author ought to have known, are persons of respectable character and of persevering industry, who have encountered long privations and overcome numerous difficulties,) but they convey also false impressions to readers in Europe. It is in this manner and spirit that such exaggerated and, in many respects, unjust impressions have

been given by superficial travellers, of the inhabitants of the United States,—until a feeling of most uncharitable and acrimonious dislike has been generated between us and our transatlantic kinsmen. Leaving, however, the critics of South Africa to deal with Mr. Rose on this point, we proceed with what he much more excels in,—his sketches of natural scenery. The following, though somewhat too diffuse, is pleasing and pastoral.

‘Graham’s Town lies in a hollow, surrounded by high green hills, on which are clearly traceable, to a great extent, the roads branching out like radii from a centre, while along them the heavy ox-waggons are seen slowly labouring. These hills possess no beauty of form, and never rise into magnificence, (at least not for Africa,) but there are many glens of calm pastoral beauty among them, and many abrupt ravines, dark with trees, and rich in every flower that loves the shade; and there are openings, *poortes*, as they are here called, bounded on either side by high precipices, from which hang the branches of graceful and feathery foliage; while in the hollow flows a stream, now flashing into light over some opposing rock, now lost in the deep shade cast by the magnificent yellow-wood trees.

‘These *poortes* are favourite haunts of mine; scenes of such calm seclusion and dreamy stillness, that the foot of man seems an intrusion on the mountain hawk and towering eagle that have chosen them for their homes. There is no sound, save the hawk’s shrill cry, as it skims along in the shadow of the cliff.

“Meditation here  
May think down hours to moments;”

and I have often lingered in these lone, solitary dells, till the sun had descended too low to reach their depths, and the dim grey tint was stealing over all, blending the green of the foliage with the varied hues of the overhanging cliffs, that seemed to bound the rider’s further progress. And I have ascended again among the hills, now bright with the effect of an evening sun, throwing a soft yellow tinge upon every object, and casting shadows from the grey weather-stained rocks, that, jutting above the surface, give shelter to the various proteas with their rich blossoms, and to many other mountain plants. In approaching the town, of which between the hills a glimpse is now and then caught, the scene is enlivened by straggling lines of cattle, which the Hottentot herdsmen are driving home,—now winding along the valleys, now almost hid in the blue shade thrown by a hill or by a passing cloud; and again appearing in the bright sunny lines of light. There is nothing that blends so beautifully with the softness of evening landscape, as cattle returning home; they speak not only to the eye, but to the mind, telling of a season of rest shared by every living thing.’

p. 47—49.

The following sketch in the same style, is equally good and equally true to nature;—though it is to be remarked, (as a friend who has visited these regions observes to us,) that the

descriptions of the *scenery* in Albany, given by Mr. Rose, are selected from nature in its more favourable aspects, while his sketches of *society* appear to be, on the contrary, taken from the most unfavourable and grotesque groupes that he met with. As regards the civilized, indeed, our Traveller seems to have been habitually rather cynical; but this we can the more readily forgive, since, towards the savage, he is almost uniformly candid and benevolent. The following description applies chiefly to the country near the mouth of the Great Fish River and along the little streams of the Kap, the Kowie, and the Kasouka; all flowing through the British settlement of Albany:—

‘ The last week has to me been one of delightful excitement. I have rode over three hundred and fifty miles, have been amidst new scenes, new trees, new flowers, new animals, and a new people. The country through which we passed, (my companion, myself, and two Hottentot soldiers,) is totally different from that about the Cape, being covered with grass, which is, after rain, of the richest green; and large tracts frequently bear a striking resemblance to English park scenery; wanting, indeed, its forest trees, for the timber in the open country does not rise to any size, but fully atoning for this want by the beauty and variety of its shrubs and flowers; the palm-like euphorbia, with its naked trunk; the mimosa, with its delicate green, rich yellow blossom, and large milk-white thorn; different jasmines, with white clustering flowers, relieved by their dark green foliage; the speck-boom, food for the elephant, almost hid by the ivy geraniums rising to its top, and crowning it with purple blossoms; the various parasitical plants; the uncouth aloes, and all those strange, unnatural, snake-like plants that creep along the ground, and are known to your green-houses. These are a few of the plants forming the thick jungle which covers a very large proportion of the country. Then, the shadowy dimness of the scenery on the river’s banks, dark with its giant trees festooned with rope-like creepers, and the high weather-stained rocks, covered with trailing plants, and of strange fantastic forms,

“ Like moonlight battlements or towers decayed by time.”

p. 70—72.

This is very delightful description;—but we must now turn to his account of the natives, which, to us at least, is still more interesting.

‘ I do not consider’, says Mr. Rose, ‘ the Kaffers a cruel or vindictive people. The policy adopted towards them, has been severe; for, when did Europeans respect the rights of the savage? By the Dutch Border-farmers, over whom their Government had little control, they are said to have been slaughtered without mercy,—to have been destroyed as they destroyed the wolf. At no period, I believe, since the English have been in possession, has wanton cruelty been committed; but the natives have at different times been driven back from boundary to boundary, and military posts have been established in the country, from which we have expelled them. Orders too have been issued, that



all Kaffers appearing within the proclaimed line should be shot. Some of the old chiefs now inhabit, with their tribes, tracts a hundred and fifty miles further back than their former lands; and when one of them, St'lamby, who occupied the country near Uitenage, was ordered to quit it, he simply and affectingly said, "that his fathers had eaten the wild honey of those hills, and he saw not why he should leave them."

'In 1810, the Great Fish River was proclaimed the eastern limit of the colony. In 1820, Gaika, a powerful chief, whom we had aided in his wars, was obliged to evacuate a rich extent of land lying between that river and the Keiskanna. On this occasion he is said to have remarked, "that though indebted to the English for his existence as a chief, yet, when he looked upon the fine country taken from him, he could not but think his benefactors oppressive."

'It is not strange that the savages should be unable to see the justice of all this; that they should be troublesome neighbours to the settlers in a country of which they had been dispossessed. They were so: such instances were exaggerated, and a Commando (an inroad of military and boors) was the frequent consequence. The crimes were individual, but the punishment was general: the duty of the Commando was to destroy, to burn the habitations, and to seize the cattle; and they did their duty.

'When these circumstances are considered, it cannot excite surprise, that there should have been acts of sudden and cruel vengeance; though it may, that they should not have been more frequent in a country where they are so easily perpetrated; the thick jungle affording concealment to the ambush, and it being only necessary to drag the body into the bush, and to leave it for the wolves to efface all traces of the death.

'I hate the policy that turns the English soldier into the cold-blooded butcher of the unresisting native: I hate it even when, by the calculator, it might be considered expedient. But here it is as stupid as it is cruel. The Kaffers are a numerous and a brave people, and were they but united, would prove a most dangerous enemy to our frontier settlements. They once, when driven to despair by a large seizure of cattle, made an attack on Graham's Town, which was obstinately continued, and nearly proved successful. But the period of oppression is now past, never, I trust, to return; for the present policy pursued towards the natives is humane and honourable.' pp: 74—77.

These observations, if not altogether new, (for the substance of them, with more of historical detail, may be found in Mr. Thompson's Appendix and in Mr. Pringle's Notes to his "Ephemerides",) are still highly creditable to the good feeling and the good sense of Mr. Rose, and the more so, inasmuch as they are altogether opposite to the arrogant spirit of military aggression fostered by the frontier policy of the late disgraceful administration of the Cape.

Upon the peculiar customs, mode of life, language, and polity of the Caffers, Mr. Rose gives some cursory observations; but on these subjects, he has contributed no new information of any

interest, nor, indeed, any thing of value that may not be found more distinctly stated in greater detail in the works of Barrow, Lichtenstein, and Thompson. We turn, therefore, to his account of what he witnessed with his own eyes of these interesting barbarians. Travelling with a small party into Cafferland, he soon approaches a native village.

‘ We had seen the blue smoke of several Kraals (villages) rising among the green hills, when, on a turn of the path, we found ourselves in the midst of their bee-hive huts. The men were sitting round a fire with their dogs and arms about them, and two freshly killed bucks had been the sport of the day.

‘ The dogs set up a howl, and a Kaffer, rising from the groupe, advanced towards us ; he held out his hand, and repeated the salutation of good-will—*Goedendag* \*, but there was doubt in his movement, and fear in his eye. We gave our hands, and repeated *Goedendag*, and the rest of the horde came around us, asking for presents ; but I thought that the children appeared to regard us with terror, and I doubt not that the white man is the devil by which their mothers hush them into obedience . . . . We pursued our journey, and bivouacked near the Kraal of an old Kaffer chief that lay in our route. The situation of a Kraal is generally chosen with an apparent attention to picturesque effect, and that which old Enno then occupied on the Beka river was particularly so : the habitations lay on the side of a gentle hill that sloped down to a stream, and the entrances of the huts faced the rising sun ; the stream flowed coolly below in its rocky channel, while the trees bending over, almost met above it, dipping their flexile branches into its waters. The low ground was thickly covered with tall trees and blooming shrubs, intersected by cattle tracks ; while, in parts, the rank vegetation of nature was partially cleared away, and made to yield to small patches of Kaffer and Indian corn, roughly inclosed.

“ It was near sunset when we arrived ; the chief Enno and his principal men were sitting on the side of the hill, on which their habitations stood ; the young men and boys were herding the cattle, while the women and girls were dancing. Our reception was very friendly ; the Chief asked what news there was, (the regular inquiry both of the savage and the civilized,) and could not be persuaded that we had none, while his questions betrayed a minute acquaintance with the movements of military parties, that surprised me ; and while he continued to address them to my companion, I went to the dancers. To understand the dance, you should have seen it ; no description, no drawing, can give an idea of a movement which was little more than a slow walk of short steps, and yet brought every muscle of the frame into violent exertion : the dancers, linked hand in hand, formed a semicircle, from which two separated themselves, coming to the front with this slow movement, and with strange contortions, and then retired to their places, while they kept time in all this to a strange mo-

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\* “ Good Day,” learnt from the Dutch.

notonous air. The Kaffer women are far inferior to the men in appearance, for theirs is the labour of the fields, that depresses the body; while hunting, the pursuit of the men, strengthens it; yet still, even among the women, when young, there are some forms of striking beauty; their black carosses hang not ungracefully about their dark forms, while the beads and ornaments, generally white, or gayly coloured, upon their arms, necks, and ankles, are in striking contrast with their dusky skins, and aided by caps, decorated by alternate lines of white and blue beads, form a costume which is extremely becoming.' p. 82—87.

'The Chief is generally distinguished from his followers by a carosse of tiger's skin, and by a narrow, tasteful, beaded band worn round the head; and when he stands surrounded by his armed attendants, wrapped in their dark cloaks, it forms a most imposing sight, and one which, though my expectation had been raised, surprised me. Their figures are the noblest that my eye ever gazed upon, their movements the most graceful, and their attitudes the proudest, standing like forms of monumental bronze. I was much struck with the strong resemblance that a groupe of Kaffers bears to the Greek and Etruscan antique remains, except that the savage drapery is more scanty, and falls in simpler folds; their mantles, like those seen on the figures of the ancient vases, are generally fastened over the shoulder of the naked arm, while the other side is wholly concealed; but they have many ways of wearing the carosse, and of giving variety to their only garment.' pp. 87, 88.

'The Kaffers among whom we had passed the night, are the nearest to our frontier line, and bear the character of great plunderers, and even among the other tribes are considered desperate, and called the Murderers. Enno, their chief, is a singular old man, to whom I afterwards paid another visit, and was interested by some peculiarities characteristic of the mingled simplicity, cunning, and feeling of the savage.

'In an excursion that I made with the Landdrost of Albany into Kafferland, our first night's halt was near this tribe, and we were in consequence honoured with the Chief's company, and with that of his principal followers, some crouching down in the tent, while others choked up the entrance with their tall forms. We were dining, and food was given to Enno, who, I observed, always distributed a portion of it to his followers. On receiving a potato, and his being told that he might have them in his own country with very little trouble, he slowly and calmly answered: "I am very old, too old to learn new things; but I will take every thing that you will give me." We laughed, and told him that it was a very clever answer. "Yes, I have lived a long time in the world, and have learned cunning," was his reply.

'The manner in which he tried to procure a present, was amusing. "It was not for the sake of the present, but that it would be asked of him by others, whether the Landdrost had passed through his country; and on his answering Yes, they would inquire what present he had received; and when he should say none, they would naturally reply, Then you must have behaved ill to him, for he is very generous."



He was a strange being, and possessed more talent than any Kaffer I ever saw, his words coming from him very slowly and innocently, while there was a slight twinkle in his small sunken eye that belied his lips. . . . . One more anecdote, and I have done with him. He was at the Landdrost's house, and in order to see its effect upon him, a lady was seated at the piano, playing a simple air, (and seldom has it been my chance to hear any one who played so sweetly,) when the old man, who was listening intently, suddenly stopped her, saying, "That is enough, it reminds me of the loss of my child, and it tells me I should go home and cry." The child to whom he alluded, and to whose death Enno often recurs, was shot on some occasion by the Cape Corps.

'Nothing can be in stronger contrast than the wondering savage that is sometimes seen in our towns, surrounded by all that is strange, by a thousand things that speak to him of his hopeless inferiority,—and the same being in his own beautiful country, where his energies and his knowledge are fully equal to every circumstance that can occur.

'Some years since, I remember seeing two of a wild and distant tribe of Kaffers, or Bechuanas, that had been brought by the Missionaries to Cape Town. They were the first I had seen, and their strange costume and savage ornaments struck me, and I followed them as they were led to see the firing of the evening gun. The mingled awe and curiosity with which they approached it, each shrinking behind his companion,—for they appeared to know that something dreadful was about to happen,—the anxiety with which they watched the movement of the gunners; and when the explosion took place, the dread and horror with which they seemed overpowered; the wild glare of their rolling eyes, when they turned to each other; and the timid pace with which they stole away, not daring again to look at the object of their terror, were all highly effective.

'I was told too of a chief who had been taken prisoner in some attack on Kafferland\*, and sent down to Cape Town, being recognized by an officer who had seen him on the frontier, and who recollected that he was famed among his tribe for his courage in the chase, and for his skill in throwing the assegai; one was given to him, and he was told to throw it, but it fell from his hand, as he replied—"that he could not, for his heart was broken!"

'It did not strike me that the savage tribes are improved by the intercourse with us that has been opened by the fair that is held at Fort Wiltshire, the frontier post. I attended one of them, and was amused with the strange scene of barter,—buttons and beads for hides and ivory. Gaika, the neighbouring chief, dressed in an old regimental jacket, was in the Fort with his retinue of twenty-five wives; and it was not without interest that I looked on one of whom Barrow had prognosticated so highly. He was then nineteen, he is now fifty, and melancholy has been the change that has taken place in the inter-

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\* This was the Chief Makanna, of whose remarkable character and history some account has been given in one of Mr. Pringle's notes.

val: the English have given him their protection, and with it their vices; and he is a sunk and degraded being, ready to exclaim with Caliban,

“ I'll swear upon that bottle to be thy true subject,  
For the liquor is not earthly,”

—a wretched savage, despised and suspected by his tribe, continually intoxicated, and ever ready to sell his wives for brandy.

‘ Such are the fruits of our protection! such have ever been the effects on the savage of the *kindness* of the civilized! If we find them simple and trusting, we leave them treacherous; if we find them temperate, we leave them drunkards; and in after-years, a plea for their destruction is founded on the very vices they have learned from us.’ pp. 91, 92.

Mr. Rose afterwards extends his acquaintance with the Caffers, by accompanying the Landdrost of Albany on a friendly excursion through their country as far as the residence of Hinza, the principal chief of the Amakosa tribe, about 150 miles eastward from the colonial frontier. His account of this journey contains, as usual, much pleasing description, and some characteristic details; but as it involved no interesting result, and does not differ materially from similar narratives in the works of preceding travellers, we prefer extracting his account of the Missionary Establishment of Wesleyville, where his party spent a day on their march.

‘ The station is situated on a gentle hill that rises above a branch of the Chilumni; and the small, white-washed cottages, perched on the green slope, have a pleasing air of quiet neatness. The scene we witnessed on our arrival was highly animated; for a number of the neighbouring tribe, hearing of our approach, had assembled; while the chief (Pato) and two of his brothers, Conguar and Kaama, were in full dress to receive us.

‘ We visited the school, where the little natives were learning to spell and read in Dutch and Kaffer, of which last language the missionaries are forming a written vocabulary,—rather a difficult undertaking, I should think, for many of their words are almost beyond European pronunciation, and may bid defiance to its spelling. Nor is this the only obstacle to their task, for it is no easy matter to explain to the simple natives the English word for which they require a corresponding Kaffer expression. In the word hypocrisy, so well understood in civilized countries, this difficulty was found; but at length, the Kaffer caught the idea, and exclaimed, “ Ah, to put on your wife's carosse when you work in the garden.” I have already said, that the labour of the fields is confined to the women,—and so degrading an employment is it considered, that when a man wishes to assist, he disguises himself in the female garment. Ere we have done with them, I fear their knowledge on the subject will be improved and enlarged.

‘ We dined with the missionary, and found the three brothers at his table. They conducted themselves with great propriety; and I was entertained when proposing wine to Cobus Conguar,—a proposal which

they are by no means slow at comprehending,—by hearing an uncontrollable laugh burst from the little Kaffer girl who was waiting behind my chair. It proceeded from Cobus's little daughter, Conky, who was greatly amused at seeing the ceremony.

‘ On the following morning, we were present at the missionary service ; and to me there was something highly impressive, in hearing the song of praise, set to their native airs, come from those wild dark groupes. There was one hymn that had been composed by a Kaffer, with which I was particularly pleased, and which I afterwards obtained ; the four first words of each verse were repeated by a single bass voice ; while all, males and females, joined in the remainder.

‘ The prayers were partly given in Dutch, and translated by a Kaffer, (who held the office of clerk,) and partly in Kaffer. I understood but little of them, perhaps as little as my dusky neighbours. This was the first Kaffer missionary institution I had seen. I afterwards visited three others, and think that there can exist but one feeling in regard to the kind and simple manners of the preachers,—of their hospitality and willingness to inform ; though a doubt may arise in some minds, as to the practicability of obtaining any useful results, from an attempt to explain the mysteries of religion to those whose faculties are bounded by the severity of their condition, and who feel no higher interest than in the spoils of the chase, that are to relieve the necessities of the day. The humane, however, will wish well to their efforts ; for they have been aimed at the overthrow of some of the wild superstitions and cruel customs connected with witchcraft, which are common among the tribes ; and I have reason to believe, that, within the influence of the missionary stations, the rain-maker and his incantations are losing ground.

‘ I wish not to detract from the merit of the missionary, whose efforts I believe to be often useful, and always well meant, when I strip from their labours some of those showy appendages, on which declamation has exhausted itself. The missionary has been described as a man who has taken up the Cross, and, devoted to the service of his God, has renounced all that the worldly-minded seek ; has turned his back on all the social endearments, and all the polished refinements of society, to traverse deserts infested by savage animals, and tribes still more savage. This picture is somewhat overcharged ; the missionaries that I saw had, by their own exertions, built convenient habitations for themselves and their followers, and apparently lived in a comfortable manner, without luxuries and without wants. There are exceptions, but in general it may be said, that they are not of a class that would in their own country have ever known the refinements of life ; and of its social enjoyments they are not deprived, for each station (I believe) contains three Europeans, with their wives and families. Nor are they shut out from communication with those they have left behind ; for the Kaffer messenger each week visits the nearest frontier military post, and receives the letters, which are then forwarded to those more remote. I have, in my rides through the country, crossed the dusky figure, as he moved quickly forward on his return, and have looked upon him as the last link of the vast chain of social intercourse that binds the absent to their father-land.



‘ I have already said, that I do not think the Kaffers cruel ; but the path of the missionary has difficulties that it is unnecessary to exaggerate : he has to temper a zeal for religion, that must be strong, with a caution that does not frequently belong to it ; for the people he is among, are naturally suspicious of every thing that comes from a white man : he has to bear “ that hope deferred that maketh the heart sick,” when he is made to feel how little his efforts avail ; when he sees year follow year, while the same wild superstitions continue to hold power over minds that are shut to a milder faith.’ pp. 129, 130 ; 134–141.

On this passage we must make a few remarks. It is not written in an unamiable or uncandid spirit ; yet still, there are in it indications of a worldly scepticism as to the efficacy of Missionary labours, and a sort of unconscious inclination to detract from the merit of self-denial which has been usually ascribed to those who renounce the privileges and comforts of civilized life, to carry the glad tidings of salvation to barbarous heathen nations. In respect to ‘ doubts as to the practicability of obtaining any ‘ useful results from an attempt to explain the mysteries of religion to those whose faculties are bounded by the severity of ‘ their condition’, we may remark, that the Caffers are further advanced in civilization than the Hottentots whom Dr. Vanderkemp collected together at Bethelsdorp, or the Griquas with whom Anderson wandered for five years, beyond the Orange River, before he could persuade them to renounce their nomadic and plundering propensities ; yet, it will hardly be averred that, in either of these cases, the exertions of the Missionaries were not ultimately crowned with success. The Caffer tribes are not hordes of mere wandering savages, like the New Hollanders or Esquimaux. They are not only herdsmen, but agriculturists ; and the quantity of millet and maize raised by them in the time of peace, though cultivated exclusively by the females, is very considerable, and forms no trifling portion of their subsistence through the year. They are also already, in a considerable degree, a *settled* people ; and the ulterior step to their becoming decidedly so, is not so wide nor arduous, as to preclude a reasonable prospect of their being induced, by the example and exhortations of the Missionaries, ere long to take it. In the meanwhile, many of their children are allowed to attend the schools, and a silent progress is making in securing the respect and esteem of the people in general, and thus paving the way for their national conversion to that religion, of which, though they cannot understand the mysteries, they can already in some measure appreciate the blessed fruits, from the labours of love, and the examples of meekness, benevolence, and forbearance, which they can read in ‘ living lines’, in the walk and conversation of the messengers of Christ. Let Mr. Rose, and such reasoners as he, look to the South Seas, and abjure their unbelief.

Then Mr. Rose must 'strip from their labours, some of those 'showy appendages on which declamation has exhausted itself.' He did not find the Caffer Missionaries in absolute want of the necessities of life, or in danger of falling a prey to the wild beasts, or to the fickle ferocity of the savages, or entirely excluded from occasional intercourse with the colony; and therefore, he argues, such privations and perils are never experienced, and the representation of them is mere 'declamation.' But, though he found the Missionaries in pretty comfortable circumstances at the time of his excursion, when perfect tranquillity existed in the country, and a good understanding between these tribes and the Colonial Authorities, would it not have been as well to inquire, whether such had been always and uniformly the case? Had he inquired into the history of the first Missionaries even among the Caffers, mild and good tempered as he found them, and into the perils, privations, and labours of Vanderkemp, and Williams\*, and Brownlee, he must have admitted that 'those 'showy appendages', as he calls them, were somewhat more than empty 'declamation.' The real fact is, that the security enjoyed both by missionaries and travellers in the present day, among the Caffers and other heathen tribes in Southern Africa, has been *gained* by the pious intrepidity and good conduct of those devoutly zealous men who first penetrated, with much hazard and privation, into the country; and who, if they have not yet taught the barbarians the 'mysteries of our religion', have at least taught them practically, that *all* white men are not (as they had previously but too good cause to infer) robbers and oppressors, but that there are a few who "do justly and love mercy", and whose professions of good will towards them spring from no interested motives. The very safety with which Mr. Rose himself traversed the Caffier country in all directions, sometimes with only two or three attendants, was in great measure the result of Missionary labours;—and this, if he had sagacity enough to perceive, he ought to have had the candour to acknowledge.

The statements he has given respecting the cruel enormities to which a belief in witchcraft gives occasion among these 'mild and manly savages', furnish additional evidence (if any were wanting) of the utter absurdity of the once fashionable theory broached by Rousseau,—that savage life is superior to that of civilized man. They furnish melancholy proof too of the striking propriety of the expression in Scripture,—“The dark places of the earth are full of the habitations of cruelty.” These Caffers, or Amakosæ, (the latter is the native appellation,) are, by all accounts, as far as regards physical conformation and

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\* See Dr. Philip's Researches, Vol. II.



natural disposition, one of the finest races of men to be anywhere found: they are at the same time almost totally destitute of any glimmerings of religious belief. According to the theories of infidel philosophers, this should be a condition of great happiness and innocence. But what is the fact? Though yet unpolluted in any remarkable degree by some of the flagitious vices with which heathen nations more advanced in civilization are usually found contaminated, moral purity, if in any faint measure apprehended, is a virtue of no estimation among them; selfishness, the pervading vice of savage life, is universal; and the want of religion is supplied by superstitious follies at once childish and ferocious.

‘ Some of our party entered Pato’s kraal in the dusk of the evening, and were witnesses to a ceremony performed by the rain-maker, in discovering a witch. The chief had been long sick, and the rain-maker was summoned, for the sickness of a chief is always the effect of witchcraft or of poison; and the tribe was in doubt and fear. When I entered, I found the women ranged in a semicircle, beating the large shields of the warriors, and shouting a melancholy, monotonous air,

‘ “ To some dark being framed by their phantasy ;”

but it appeared to me, that they liked not that a stranger should see their wild rites, for they ceased soon after our approach.

‘ The belief in witchcraft is general throughout the country, and the punishments are dreadful. The rain-maker, after his ceremonies, fixes on some obnoxious individual, possessed of a large quantity of cattle: no proof is necessary, no protestations of innocence avail: the wretch is fixed to the earth by a thong, carried round the ankles and wrists, which are fastened to stakes driven into the ground; burning stones are then placed on his body, and nests of the large, black, venomous ants broken on the scorched and wounded parts. In his agony he confesses to all that is demanded of him, and is then ordered to give up the power by which he worked evil. He gives up something,—anything,—a string of beads, or an ornament; and is then tortured to death, or driven from the tribe a wanderer and a beggar.

‘ I heard from one of the missionaries the following story:—

‘ In Hinza’s territory, a Kaffer, whose possessions excited envy and dislike, was accused of keeping a wolf, which, though confined during the day, roamed about the country at night, and destroyed the cattle. On this plea he was seized and deprived of everything, half of the cattle being taken by Hinza, while the other half were distributed among the councillors. The man was banished the country; and on leaving it, seized on the cattle of another, and carried them with him to Voosani, a neighbouring chief of Tambooki’s. Hinza sent to complain of the robbery, to demand the cattle, and to inform the chief of the crime of the man whom he had protected. The cattle were returned, and great horror expressed at the crime. The missionary who told me the story, in speaking to Hinza on the subject, said, “ You have plenty of cattle, why did you ruin the poor man?” When the chief turned to



him with a peculiar smile, which marked that he was not deceived, and with a tone of mock seriousness, said, "Yes, but it is a shocking thing, you know, to keep a witch wolf." p. 141—143.

But we must conclude our notice of Mr. Rose's volume, although it contains a great deal of other matter to which, had space admitted, it might have been amusing enough to advert;—such as his account of hunting excursions among the forests of the Great Fish River,—his notices of the Hottentots and Bushmen and Boors,—his journey back to Cape Town, and his passing call at St. Helena, on his voyage home to England, &c. &c. On the whole, we are pleased with the book and with the Author. He does not add much to our stock of information, but he carries us lightly and pleasantly over ground which we have formerly travelled in more scientific or serious company; entertaining us, as we gallop along, with picturesque descriptions of the rich or striking scenery, and (with the exceptions we have animadverted upon) but seldom offending us with the expression of any sentiment that is in bad taste or bad feeling.

Of the other little volume which we have placed at the head of this article, we can only say a few words. It is a gossiping sort of narrative of an excursion through Albany and part of Cafferland, full of minute, unimportant details, and almost wholly devoid of anything like enlarged or general views. In point of style and talent for description, it is far inferior to the work of Mr. Rose. Nevertheless, it contains some curious facts and entertaining incidents; and being written (as we understand) by one of the British settlers, after he had been several years *located* in the country, it conveys a more accurate, and at the same time a more pleasing impression of the character and condition of the white inhabitants upon the eastern frontier, both English and Dutch, than the somewhat cynical and sarcastic representation of our Engineer Officer. There is an account too of a lion-hunt in the Tambookie country, in which the Author was engaged, which is given with considerable spirit. But enough of these minor travellers. We must still refer such of our readers as desire to be acquainted with Southern Africa and its wild scenery and various population, to Barrow, and Burchell, and Thompson,—and, bating his turn for *romance*, to the lively Frenchman, the favourite of our boyhood, Le Vaillant. In all that regards the progress of the Christian missions and the civilization of the native tribes, Dr. Philip's "Researches" is the only work where full and satisfactory information is to be found.

Art. III. *Expository Lectures on Paul's Epistles to the Corinthians.*  
By William Lothian, Minister of the Congregational Church, St.  
Andrew's. 8vo. pp. viii. 552. Price 12s. Edinburgh. 1828.

THE Epistles to the Corinthians form a very important portion of the Apostolical writings, not only as regards the exhibition of the Christian doctrines and precepts which, in common with the other Apostolical writings, they comprise, but on account also of the details which they contain relating to the order and discipline of the primitive Christian communities. The study of the New Testament alone can furnish us with the means of understanding the institutions of Christianity, the nature and objects of the gospel ministry, the character and obligations of the members of Christian churches, and the modes of discipline prescribed and practised in the primitive Apostolic times. Mr. Lothian has very properly noticed the passages in these Epistles which refer to these subjects; and his brief comments upon them will be found instructive to the ingenuous inquirer. He has, indeed, treated on them with much more brevity than would be desirable in a work professedly devoted to the exclusive discussion of such topics; but the principal bearings of the passages are always distinctly shewn; the simplicity of the Christian institutes is satisfactorily illustrated; and in his pages, an admirable specimen is furnished of a species of instruction which, when delivered in the excellent spirit displayed by the Author, cannot fail of accomplishing very beneficial purposes in favour of Christian truth and charity.

Mr. Lothian has adopted a mode of exposition which unites paraphrase with criticism. By this means, he has provided for the instruction of his readers in the most pleasing and advantageous manner. Against the paraphrastic mode, he objects its prolixity and the awkwardness of making the sacred writer seem to express the various senses which have been put on his words by commentators. On the other hand, the accumulation of mere critical annotations, he considers as ill calculated to meet the desires and wants of pious readers. The work, then, our readers will perceive, is not offered as one of high critical pretension; but, though not intended primarily for the use of scholars, it will not disappoint those readers who may be competent to appreciate the results of philological studies, and who, as they peruse the volume, keep in mind the occasions and purposes for which its contents were prepared. It comprises the instructions which the Author was accustomed from time to time to lay before his congregation, with such improvements in the form of the Lectures as he has judged necessary in committing them to the press. The Author's manner of constructing his exposition, and introducing his practical remarks, will be seen

from the extracts which we shall presently lay before our readers. Reflections are added at the close of each Lecture. Macknight, Doddridge, Guise, and Scott, are the commentators of whose labours Mr. Lothian has principally availed himself. His views of the Christian doctrine are throughout evangelical, and his manner, though generally plain and unimpassioned, is serious, affectionate, and earnest. We can recommend the volume as containing, on the whole, an exceedingly judicious and useful series of discourses, or rather expository sections, on the two Epistles to the Corinthians; and it will be found a valuable accession to the class of books adapted for domestic reading.

We shall in the first place advert to a few passages which we have noted for animadversion.

‘1 Cor. v. 9. The Apostle had enjoined the Corinthian Church to exclude the incestuous person from their fellowship, and to remove the old leaven from the house of God, in observing the Christian feast. He now guards the sentiments he had expressed from being misunderstood. 9. “I wrote to you (ἔγραψα) in the letter (ἐν τῇ ἐπιστολῇ) not to associate (συναναμίγυσθαι, to mingle) with fornicators.” It is thought by some, that by the epistle here spoken of, the apostle refers to a letter which he had begun to write, but afterwards *laid aside*, on the arrival of the messengers from the Corinthian church. To others it appears more probable, that he refers to what he had said just before, verse 7, about excluding unholy persons from their communion. Others suppose he had previously *sent* an epistle (now lost) with some directions on this subject. Those who maintain *this* opinion, observe, that it seems most agreeable to the natural order of the words;—that some writings are unquestionably referred to in the Old Testament, which no longer exist (2 Sam. i. 18. 1 Chron. xxix. 29. 1 Kings, iv. 32.); and that it is improbable, that during the many years of active labour which Paul spent in the ministry, he should have written no letters to the churches besides those which now remain. And it must be confessed, that this seems the most probable opinion. But a sufficient number of these valuable writings is preserved, for the direction of the church in all points of faith and duty.’ Pp. 112, 113.

Were Biblical questions to be determined by authority, the formidable array which might be set out in favour of the opinion to which the Author inclines, would command our acquiescence in his decision, since we find it countenanced by Calvin, Beza, Grotius, Le Clerc, Capellus, Witsius, Mill, Wetstein, Rosenmüller, Schleusner, Michaëlis, and others. Neither the number nor the weight of names, however, can be allowed to decide cases like the present; and we are disposed, even in opposition to this host of critics and expositors, to defend, as the more probable one, the opinion which they reject, and to maintain that the passage before us admits of a satisfactory interpretation, without the supposition that any of the apostolical



epistles have perished. The Epistle before us affords every presumption from internal evidence of its being the first written by the Apostle to the Corinthians; and no contrary presumption is suggested by any external traditions or circumstances. If a former epistle had been sent, the reference would, we imagine, have been in a different form.

‘1 Cor. viii. 3. “But if any man love God, the same (οὗτος) is known (ἐγνωσται) by him.” M’Knight gives a transitive sense to the verb, and reads, “is made to know by him;” that is, he who loves God is taught by him in a right manner, agreeably to other passages, where increasing light is promised to those who are obedient. Thus, (John vii. 17.) “If any man will do His will, he shall know of the doctrine whether it be of God.” Others suppose that the antecedent to οὗτος is God; and then the passage is rendered, “He that loves God, has the true knowledge of his character.” But the word ἐγνωσται may be translated *is approved of*, which is more natural than to give it a transitive sense. The demonstrative pronoun seems also to refer to τις, *any man*; and the Apostle’s meaning will then be, “He that loves God is the object of his approbation, and the subject of his special care.”’ p. 167.

The meaning of the passage is rather obscure, but the construction is not so perplexing and difficult as many of the commentators have represented. The demonstrative pronoun οὗτος evidently refers to τις, which is its proper antecedent. Not only is this the grammatical usage, but the construction of the whole passage shews the soundness of the explanation which assumes this relation. The latter portion of the third verse, is in opposition to the final clause of the second, as the former part of the one corresponds to the former part of the other. The predicate of the final clause of verse second, refers to τις, the subject in the first member; and in like manner, the predicate of the latter portion of verse third, refers to τις at the beginning of it. This construction will be clearly shewn in the following arrangement of the original.

2. Εἰ δὲ τις δοκεῖ εἰδέναι τι,  
οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινῶσθαι.
3. Εἰ δὲ τις ἀγαπᾷ τὸν Θεόν,  
οὗτος ἔγνωσται ὑπ’ αὐτοῦ.

We do not perceive the difficulty that so many have attributed to the usual reading of the concluding sentence—“the same is known of him,” since we find the identical expression in Gal. iv. 9.\*

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\* It is not without considerable hesitation and diffidence, that the Editor ventures to intimate a view of the passage differing from that

Mr. Lothian's caution is usually conspicuous; but, in his remarks on the Divine judicial visitations which followed the profanation of the Lord's supper among the Corinthians, he has imposed a sense upon the Apostle's expressions which they do not positively authorize, and which, therefore, he should not have introduced into his comment.

' " 1 Cor. xi. 30. For this cause many among you are weak and infirm (ἀρρωστοί) and a considerable number (ἱκανοί, sufficiently many) have fallen asleep." It would seem that an unusual mortality then prevailed in the church, which the Apostle ascribes to the Divine displeasure on account of their abuse of the Lord's supper; but he expresses himself *favourably* respecting even those that had died. To *fall asleep* is generally applied to the death of *saints*.' p. 239.

The expression simply denotes, that they were dead. 'Many of *them that sleep* in the dust of the earth shall awake, some to everlasting life, and some to shame,' &c. Dan. xii. 2.

1 Cor. xv. 29. This passage has been a *locus vexatus* to the Critics, who have displayed their learning, and exercised their ingenuity, in furnishing the numerous interpretations which the Commentators have embodied in their notes upon the text. We cannot attempt to number the various opinions which have been hazarded on the expressions before us, or to compare their several probabilities. But, as Mr. Lothian has introduced a comment upon the passage, which he thinks gives the true sense of it, we shall lay it before our readers.

adopted by the learned Reviewer, and sanctioned (among others) by Calvin, who remarks: '*Cognosci à Deo tantum valet ac censeri aliquo loco, vel reputari inter filios.*' That the predicate in verse third refers to τῆς, is clear; but the question is, *what* is predicated of the man who loves God; whether that he alone truly knows God, or that he only is approved of God. The scope of the passage appears to the Editor to be unequivocally in favour of the former sense; and in support of this opinion, he submits the following considerations. 1. Does not grammatical usage require that οὗτος (*hic*) should be referred to the nearest antecedent, like 'the latter' in English? 2. Would the demonstrative pronoun have been necessary (more than in the corresponding clause of verse second) if it related to τῆς? Or would the sense have required its introduction for emphasis? 3. Why the sacred writer did not repeat the name of God immediately after τὸν Θεόν, may be thought obvious; but, had his meaning been as in Gal. iv. 9, would he not, as in that passage, have repeated the noun in place of the second pronoun, and have said οὗτος ἔγνωσται ὑπὸ Θεοῦ? Our learned friend will pardon this appeal from his decision. In apology for any apparent tenacity on this point, the names of Pierce and Doddridge may be mentioned as authorities for the rendering here submitted.—  
ED.

‘ — The Apostle alludes to the case of persons who had been deprived, by death, of beloved christian friends, and who were first led to embrace the Gospel on account of the noble views it presents of eternal happiness. Thus they might be said to be baptized *on account of the dead*, as the preposition *ἐπὶ* generally signifies; in the hope of meeting their departed relatives in the heavenly world. Were there no resurrection of the dead, what reason would such individuals have to embrace the Gospel?

This interpretation, we fear, will scarcely be admitted to a place among well-established and generally approved explanations.

As an adequate specimen of Mr. Lothian's Exposition, we shall lay before our readers the following passage from the Lecture on 2 Cor. vi. 11—18.

‘ One great cause of their present disorders was, their improper conformity to the world; and therefore he would affectionately warn them to flee from every scene of temptation and danger: he would particularly caution them against forming unsuitable connections with persons destitute of true piety. 14—16. “ Be not unequally yoked with unbelievers (*ἑτεροζυγοῦντες ἀπίστοις*); for what fellowship hath righteousness with wickedness (*ἀνομία*), and what communion (*κοινωνία*) hath light with darkness? and what concord (*συμφώνησις*, symphony) hath Christ with Belial (or Satan)? or what part (*μέρος*, lot or portion) hath he that believeth with an unbeliever (*ἀπίστου*)? and what agreement hath the temple of God with (that of) idols (*μετὰ εἰδώλων*)? for ye are the temple of the living God,” &c. In the former part of this passage, there is an allusion to the precept of the Mosaic law which forbids animals of different kinds to be yoked together in the same plough, and which is here shewn to have a moral meaning, Deut. xxii. 10. “ Thou shalt not plough with an ox and an ass together.”

‘ Various are the views which have been given of the words in the text; and it becomes us seriously to inquire into the design of the Apostle, and to consider how far the exhortation is applicable to us in the present day. In the first place, it is readily admitted, that the word *ἀπίστος*, *unbeliever*, signifies an idolatrous gentile, and is so used, 1 Epistle, chap. x. 27, and in other places; and in this sense, the passage may be considered as containing a recapitulation of those directions respecting the eating of idol sacrifices, and feasting in a heathen temple, which the Apostle had given at greater length in his first letter. (chaps. viii. and x.) It was their duty to have no fellowship with these unfruitful works of darkness. Yet, it does not seem probable that he should again revert to a subject which he had before so fully discussed. By others, therefore, the passage has been viewed, 2dly, as a prohibition against forming *marriages* with unbelievers; and according to this sentiment, the word *ἀπίστος* is used in a more extensive sense, as applying to all who are destitute of true faith. This is certainly a most important subject, and one which is undeniably referred to, 1 Epis. vii. 39. It is also a precept which is very frequently dis-



regarded, or overlooked, by young persons professing christianity. Nay, some who argue strongly for purity of communion in the church, seem to make an exception here, on the ground that the marriage relation is entirely a civil compact! It is not difficult to assign the causes of this neglect. Sordid views of self-interest, lead some into such marriages, for the sake of wealth. The force of passion influences others, who do not reflect that in this, and in all other things inconsistent with his Lord's will, a christian is bound to deny himself. The hope of being useful to the unbeliever, is the reason assigned by others,—an expectation which is seldom or never realised. Mere inattention to the scriptural rule, we may charitably hope, induces others to form such connections, who have never examined the subject; but such inattention is inexcusable, with relation to a point which is so intimately connected with their temporal and spiritual welfare. How many evils arise from this practice! We naturally and insensibly imbibe the spirit, and copy the manners, of those with whom we associate, and are ever disposed to palliate the faults of those we love. Such connections involve the christian in many powerful temptations. He must necessarily mingle in the society of those whose views and pursuits are of a character entirely opposite to his own. His plans of benevolence are paralysed; his opportunities of religious improvement are lessened. Family worship can hardly be maintained. His religious sentiments are derided as enthusiastic. His endeavours to train up his children in the fear of God, are counteracted by the example and instructions of his unbelieving partner. The fear of being separated for ever from the object of his affection, must awaken the most painful anxiety in his mind. He deliberately places his regard on one who is in a state of alienation from God, and forms the closest intimacy with one of those from whom he is commanded to *withdraw*. Instead of a help meet for him in his christian warfare, an unbelieving woman will prove a snare to his soul. Many have apostatized from the faith, from this cause. Others who have maintained their integrity, have pierced themselves through with many sorrows. Neither wealth, nor beauty, nor even mental accomplishments, should decide the christian's choice, but undoubted evidence of genuine piety. The word of God is full of warnings against such unequal marriages; and the severest judgements there recorded have been inflicted on that account. These remarks refer, of course, only to marriages deliberately formed with unbelievers. Where the parties are already united, the converted partner may expect the aid of divine grace to overcome the dangers of his situation. It has been observed, however, that some expressions in this passage are hardly applicable to the marriage relation. The exhortation in the 17th ver. "Come out from among them, and be separate," if applied to this connection, is not reconcilable with the apostolic advice in 1 Cor. vii. 12, 13. where the believing husband or wife is required to continue, if possible, with the unbeliever. The subject of marriage is not mentioned in the context; and there is nothing in the Apostle's language, that can restrict the prohibition to this point.

This is one of the numerous passages in respect to which

theological critics have perplexed themselves in their attempts to fix a determinate meaning on words which they have chosen to consider as restricted in their application. There is, we are persuaded, no specific reference in this text, either to idol sacrifices and heathen festivals, or to marriage, though both may be included in the precept delivered by the Apostle. Dr. Dwight very confidently maintains (Theol., sermon 149,) that the direction relates to church fellowship; and he founds upon the text the proposition which he proceeds to illustrate, that 'the church of Christ ought to consist of Christians only.' But could it be necessary for the Apostle to give directions to the churches, not to admit unbelievers (*ἄπιστοι*) to their communion? 'Do not receive into your society, to be partakers with you in all the social privileges and blessings of the Gospel, those who do not believe it,'—can scarcely be regarded as a correct interpretation of the expressions. They constitute, evidently, a general precept, intended to prohibit to Christians the formation of intimate friendships and close connections with unbelievers, and extending to all the relations of life. It therefore includes marriage, though it is not restricted to it. There is no inconsistency between this sense of the passage, and the advice given in 1 Cor. vii. 12, 13., which is intended to guide the conduct of married persons, either of whom had, since their union, become a Christian convert. Nothing admits of a more easy reconciliation, than the precept which directs the believing wife to continue with her unbelieving husband, (or the husband with the wife,) and the precept which prohibits the formation of such intimate connection on the part of believers, with unbelievers, where no such relation was previously subsisting. Mr. Lothian's remarks on the evils of the prohibited connections, are extremely important, and deserve the most serious regard.

There is an inadvertence of expression in the following passage, which it is of some importance to notice, as it might lead to very erroneous conclusions.

'The primitive churches were distinguished for their mutual love; and this was manifested by the substantial fruits of benevolence. Each society maintained a common fund by the contributions of its members, which was appropriated to various pious and charitable uses. Not only did they contribute for the support of their pastors, and for the relief of their own poor, but they occasionally sent aid to other churches, where assistance was required. Captives, slaves, widows, orphans, and sick persons, all shared their liberality. The ordinary collection for the poor was usually made after the celebration of the Lord's supper. Thus Justin Martyr, as quoted by Lord Chancellor King, observes, "Every one that was able and willing, gave according to his ability, and that which was gathered was committed to the care of the bishop (or president, *πρωτεύων*) who relieved therewith the

orphans and widows, the sick and distressed, prisoners, travellers, strangers, and in a word, all that had need thereof," Apol. 2. (*King's Enquiry*, p. 149.) This holy principle was carried to the greatest extent in the church at Jerusalem, where the disciples had all things common (Acts ii. 44); but, as this was found to be attended with inconveniences, it was not followed as a general rule: and in other churches, each member was left, under the guidance of his own conscience, to impart such a proportion of his gains as he could lawfully give away, without neglecting other objects.' pp. 467, 468.

There was no such difference between the church at Jerusalem and other Christian societies elsewhere. In all of them, 'each member was left to the guidance of his own conscience' in respect to his contributions. Mr. Lothian's expression would seem to convey the notion, that the funds of the Jerusalem church were not formed of voluntary contributions.

In parting with Mr. Lothian, whose work we have so long unintentionally omitted to notice, we must again bear our testimony to the able and judicious manner in which he has fulfilled the duties of a Biblical Expositor; and we cordially recommend these valuable Lectures to our readers.

Art. IV. *Exemplars of Tudor Architecture, adapted to Modern Habitations*: with illustrative Details, selected from ancient Edifices; and Observations on the Furniture of the Tudor Period. By T. F. Hunt, Architect. 4to. pp. 208. London. 1830.

SO far as internal accommodation is concerned, it is, perhaps, of little consequence, what style of architecture we may adopt in the construction of our dwellings. Both the classical, as it is called, and the gothic (as the antiquaries still persist in misapplying the term) systems may be made, in skilful hands, to include every arrangement, whether simple or complicated, that shall be deemed applicable to our personal convenience or enjoyment. Yet, we confess a decided predilection for the latter on several accounts, some sufficiently obvious and easily explained, others pertaining to mere preference and peculiar associations. It is, in many respects, especially suited to our climate and modes of life; it admits of every variety of adaptation; and, as a certain kind of irregularity seems almost essential to its character, it more freely lends itself to all those little requisitions of shelter, distribution, and ornament, which our habits and exposures render so expedient. It is, moreover, the genuine accompaniment of English landscape, amid which, the imitations of classical antiquity have a foreign air and most heterogeneous aspect. Whether from association or, as we should rather say, from a specific harmony and accordance in the things themselves, the columns and entablatures, the pediments and *acro-*



teria of Grecian structure, require the circumstance and setting-off of Grecian landscape,—the palm and the olive, the cypress and the laurel, the fountain and the perpetual verdure: they have an aspect of inexpressible chilliness and misery amid the waste and nakedness of our northern winters. As a matter of taste, too, they are at fatal variance with our domestic routine and our personal costume: helmets and shields, fillets and sweeping robes, or scant drapery and exposed limbs, should be seen moving amid the aisles and colonnades, instead of hats and fowling-pieces, surtouts and umbrellas, cardinals and straw bonnets. On the other hand, the varied and broken lines, the massive forms, mingled with secondary parts and subsidiary details, the ridgy roofs, the clustering chimneys, the fantastic turrets and pinnacles, the louvers, dormers, and oriels, groupe most natively and picturesquely with the oaks and the beeches, the chestnuts and the birches of the English forest, and preserve amid the wildness and bareness of the failing year, an air of warmth and protection, which no other combination can present.

In laying down the principles of this style of building, it is unnecessary to limit our researches to any one closely defined epoch of its history; still less would it be expedient to look for distinct canons or specific proportions among the records and memorials of the art. It will be wiser, and of far more practical benefit, to act upon the plan of Mr. Hunt, and, taking a particular period as the general guide and criterion, to make it a kind of central point, to which all circumstances may be referred; and then, retaining the commanding lineaments of the style in its state of highest improvement, to adopt all the minor conveniences and decorations which may be deemed worthy of selection from older and discarded methods, or from subsequent changes. For ourselves, as antiquaries and lovers of the picturesque, it would have pleased us better, if this volume had been made the medium of a careful investigation, with accurate and authentic examples, of the characters and qualities distinguishing that particular age of English architecture to which it refers. But the Author had a different and more useful object in view, and we have no right to complain; especially since he has displayed great knowledge and skill in all the departments of his work.

Our earlier ancestors, those, we mean, who lived in the time of the first and second Edwards and their immediate successors, seem to have paid more attention to the outside than to the inside of their houses; to splendour, rather than to comfort. Whitaker, the historian of Manchester, gives a description of an old baronial dwelling that may convey a general notion of the way in which the great of former days lodged, boarded, and amused themselves. 'The lord's mansion', he states, 'was constructed

‘ of wood on a foundation of stone ; was one ground story, and  
‘ composed a large oblong and squarish court. A considerable  
‘ portion of it was taken up by the apartments of such as were  
‘ retained more immediately in the service of the seignor ; and  
‘ the rest, which was more particularly his own habitation, con-  
‘ sisted of one great and several little rooms. In the great one  
‘ was his armory ; the weapons of his fathers, the gifts of friends,  
‘ and spoils of enemies, being disposed in order along the walls.  
‘ And there he sat with his children and guests about him, list-  
‘ ning to the song and the harp of his bards or daughters, and  
‘ drinking from cups of shell.’ It formed no part of Mr. Hunt’s  
plan, to trace and define the changes and improvements which  
preceded the season that he has taken as the most favourable  
for his purpose ; nor does he undertake to give a very strict de-  
finition of the limits of the season itself ; but he has described,  
always in subserviency to his special object, with perfect dis-  
tinctness, the domestic architecture of the period, which may,  
with sufficient correctness, be taken as commencing with the  
admirable models of Henry the Seventh’s reign, and terminating  
in the vile medleys which disgraced the time of Elizabeth.  
Without restricting himself to express examples, he has scrupu-  
lously preserved general features, and, by the aid of plans and  
elevations, has given a series of admirable illustrations of the  
most convenient and practicable combinations of modern ar-  
rangement with antique impressiveness and solidity. When a  
‘ discerning public ’ shall enable Eclectic Reviewers to engage  
in building speculations, we will certainly take this volume as  
our guide. In one particular, Mr. H. has given to his designs  
a peculiar value. In every instance where space and circum-  
stances would admit, he has introduced, as part of the ground  
plan, the *corridor*, both as an ornamental and useful appendage.  
In our climate, there are not a few days in the course of the  
year, when it is by no means safe for those who are infirm of  
constitutional habit, to brave exposure to the external air ; and  
there are many in which out-of-door exercise is by no means  
pleasant, even to those of stronger fibre. Hence, the expedi-  
ency of a long, lofty, and reasonably wide deambulatory, of  
which the temperature may be regulated either by stoves, flues,  
or fire-places ; and which may not only thus contribute to health  
and comfort, but, as occasion demands, serve as a picture or  
statue gallery, receive the overflowings of a growing library, or  
accommodate those supernumerary articles of furniture which  
are only required for days of festival. The plates by which  
these arrangements are exemplified, are of admirable execution.  
They are etched, in an artist-like style, by Mr. Hunt himself ;  
and they exemplify, with entire precision, both the domestic dis-  
tribution and the picturesque effect. The mansion, the grange,



the dowry-house, the lodge, the dog-kennel, are all exhibited in their characteristic aspect and arrangement; while the delineations of furniture and minor articles of use and decoration, are not only available as examples, but interesting in an antiquarian point of view. Mr. Hunt's remarks on the fantastical misapplications with which virtuosi and fashionable upholsterers are crowding our chambers and saloons, are worth citing.

'The invitation and encouragement held out to foreigners of all nations by Henry VII. and Henry VIII., and the protection afforded them against religious persecutions by Elizabeth, laid the foundation of that glorious pre-eminence at which our manufactures afterwards arrived. "To the wheels and gibbets of the Duke of Alva," says Andrews, "England is indebted for the improvement of her manufactures: scared by his inhumanity, the Flemish artisans fled hither in shoals, and were received by Elizabeth with humanity and hospitality." By these men, in their various tastes, was formed that style of household furniture, which is at this time again so highly esteemed, and sought to be revived. But the revivers appear to be more deficient in discernment than even those who, from Walpole's time, have been labouring to renew the architecture of the same era under the name of '*Gothic*.' Their common fault is in not distinguishing what was devoted to the service of God, from that which was devised for the accommodation of man. Church and house architecture were not so dissimilar in character as church and house furniture. Making, therefore, dining-room seats, diminutives of cathedral stalls, crenellating footstools, and machicolating bedsteads, as is now the practice, are still more glaring incongruities, than mingling ecclesiastical with domestic features in the construction of one edifice.

'A rational principle of utility pervaded the works of the old artisans; and although some articles were carved in panels, with groupes from sacred history, enriched with representations of shrines, altars, &c., the pieces themselves bore no resemblance in shape to the forms of buildings. Portable buttresses and pinnacles, which we now see applied to light chairs and other moveables, were too absurd to enter their imaginations; and the obvious inconvenience of crockets and points at every angle, as well as the risk of destruction to female habiliments, then costly and gorgeous, would at once have struck these sagacious workmen.

'The balance, in point of number and commodiousness, is certainly in favour of modern furniture; but the splendour of our beds, hangings, and plate, is much inferior to that of earlier periods. Carved and inlaid bedsteads, with hangings of cloth of gold, paled with white damask and black velvet, and embroidered with heraldic badges; blue velvet, powdered with silver lions; black satin, with gold roses and escutcheons of arms; tapestry of cloths of gold and silver for hanging on the walls; gold plate enamelled with precious stones; and cloths of gold for covering tables, must have exceeded in magnificence any idea we can form of their effect: yet such was the furniture of the nobility and others of those times.



The literary execution of the work is highly creditable to Mr. Hunt, both as a writer and as an antiquary. To its practical excellence, we have already borne testimony. The volume itself is not, however, favourable to a dissertation on the history of the art, although it contains much that is valuable in the way of incidental illustration. We may, at some future period, have to enter largely into considerations connected with the architecture of the middle ages; and then we shall probably have occasion to make reference to the materials which he has both laboriously and skilfully collected. But the great value of the work consists in its practical elucidations; and these are scarcely susceptible of any other than diagrammatic exhibition. Still, we are unwilling to part with him on such slight notice; and we shall protract the present article by a few indications of the characteristic features of the Tudor architecture, as described by Mr. Hunt.

The mansion and its appendages usually surrounded an open space, or rather, by their arrangement, divided the inclosure into an inner, or upper, and a base court. The principal apartments consisted of 'the great chamber, or room of assembly, 'the hall, the chapel, the gallery for amusements, on an upper 'story, running the whole length of the principal side of the 'quadrangle, and the summer and winter parlours.' Of this kind of structure, Mr. Hunt mentions Rose, Cowdry, Halnaker, and Catlage, as fair examples. The honour of Halnaker is in the parish of Boxgrove, near Midhurst, Sussex. The house was built round a court, with the entrance under an embattled gate-house, flanked by small octangular towers on the south, a square tower on the south-west angle, the chapel and other apartments on the east; the hall and principal rooms on the north. The hall contains carving of the time of Henry VIII., and oak panelling, with the arms of West, La Warre, Cantalupe, Gresly, &c. In a compartment near the centre are the arms of England. Over the doors leading from the hall to the buttery and cellar, are half-length figures of men holding cups: over the head of one, on a label, is, 'LES · BIEN · VENUS ·'; and, over the other, 'COME · IN · AND · DRINGE ·'

The clergy rivalled the nobility in the splendour of their dwellings; and the satirists of their day did not scruple to pass very unceremonious censures on their extravagance and luxury.

'Down to the time when Harrison wrote (*temp.* Eliz.), the houses of the English gentry seem to have been built entirely of timber; but a great change, not only in the materials, but in the arrangement of their plans, took place at that period. "The ancient manors and houses of our gentlemen," says he, "are yet and for the most part, of strong timber, in framing whereof our carpenters have been and are

worthilie preferred before those of like science among all other nations. Howbeit, such as be latelie builded are commonlie of either bricke or hard stone, or both; their rooms large and comelie; and houses of office (domestic offices) further distant from the lodgings. Those of the nobilitie are likewise wrought with bricke and hard stone, as provision may best be made; but so magnificent and statelie, as the basest house of a baron dooth often match in our daies with some honours of princes in old times."

' Bagford and other writers date the introduction of bricks in the reign of Henry VII. Yet Ewelme palace, in Oxfordshire, erected by William de la Pole, and Herstmonceaux castle, Sussex, both built of brick, are attributed to the reign of Henry VI. Leland mentions the walls of Wallingford, as early as Richard II., being of that material; and Stow goes still higher, and says, Ralph Stratford, bishop of London, enclosed the burial-ground in the Charter House for those that died of the plague in 1348, with a wall of brick. Considerable doubt must attach to these later accounts; for although we find many houses of brick of Henry the Seventh's time, that material was not brought into general use for the superior mansions till the succeeding reign; nor for the houses of the "commonaltie," as Harrison says, till nearly the middle of the reign of Elizabeth.

' We meet with tiles as early as Richard I., when the houses in London were ordered in Fitzalwyn's mayoralty, to be covered with slate, or *brent tile*, instead of straw. Their size was settled by law in the 7th of Edward IV. In Thoresby's old MS. of Corpus Christi plays, among the trades are *tylle-thakkers*. Tylle-thakkers must mean the workmen, or, as they were afterwards called, *tylers*. This kind of roofing seems to have been well known when Chaucer wrote. In his DREAM, speaking of the singing-birds that awoke him, he says they sate

" Upon my chambre rofe without,  
Upon the tyles over al about."

' For paving floors, tiles were used at a very early date; they were of various colours, and seem to have been laid with some attention;

" Ypaved with poynttyl \*, ich poynt after other."

In the reign of Henry VIII., the refectory at Christ Church, Oxford, was pav<sup>ed</sup> with variegated tiles, yellow and green: the number was 2600 at 3s. 6d. per hundred. The strong and well constructed roofs, of this period, which still remain, bear ample testimony to the excellence of English carpenters, though we find the payment of the day's labour quoted at sums which, in the present time, seem inadequate to the support of life. Sixpence a day to sawyers, masons, and carvers: eight-pence to joiners: three weeks board for the carpenter and his man, six shillings. Every thing besides was in proportion; and we find it difficult to account for the enormous

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\* Tiles placed checker-wise.

difference between the charges of those days, and the prices of work and materials in our own time, without having recourse to other causes than a simple alteration in the value of money. Joinery seems to have been somewhat neglected: doors were rarely framed until the reign of Elizabeth, when they were commonly panelled, and frequently adorned with painting. Lord Bacon had the doors of his upper story ornamented with classical subjects in 'dark umber.' Inscriptions and devices were flourished on walls and ceilings; and old Tusser, in his well known 'Five Hundred Pointes of Good Husbandrie,' furnishes his readers with a set of rhyming 'posies' adapted to different apartments,—'Husbandlie posies for the hall, posies for the parlour, posies for the guests' chamber, and posies for thine own chamber.' Leckinfield manor-house, Northumberland, belonging to the house of Percy, seems to have been preeminent in this way. Its walls were charged with moral rhymes: one chamber boasted a set dialogue in thirty-two stanzas, between the 'Parte Sensatyve,' and the 'Parte Intellectyve'; a 'Descant on Harmony,' of an equal length claimed the admiration of the sleepy tenant of another chamber; and the ceiling of the library furnished ample food for meditation.

On all these points and on their connected particulars, Mr. Hunt, in his introduction, notes, and appendix, has brought together an amusing and instructive variety of information; and to all who are interested in these inquiries, we can recommend his volume as a pleasant and a safe guide.

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Art. V. *Memoirs, Correspondence, and Private Papers of Thomas Jefferson, late President of the United States.* Now first published from the Original Manuscripts. Edited by Thomas Jefferson Randolph. Vol. I. and II. pp. x. 960. London. 1829.

THIS work should have been published in America. If the sum of 60,000 dollars was paid in Philadelphia for Marshall's Life of Washington, as Messrs. Carey and Lea inform us, surely these memoirs would have there found a purchaser and publisher at a fair valuation. The memory of President Jefferson must of course be held in much higher veneration on the other side of the Atlantic, than it is, or deserves to be, in this country; and the larger proportion of the letters and papers are of no sort of interest or value, except as illustrating what may be termed the domestic history of the American Revolution. Perhaps we ought to take it as a compliment to old England, that the Jefferson Papers, instead of being deposited in the Library of Congress, or in that of Harvard College, or any



other of the public libraries of the United States, should have followed the bones of his friend Tom Paine to this country. In both instances, however, we think, America has sustained a robbery of what justly belonged to her,—the literary remains and the mortal relics of two men of the greatest talent that figure in her Republican history, and who alas! were not more closely allied in their political, than in their religious principles.

By whatever chance it has happened, or to whatsoever reasons it is owing, these *Memoirs* are stated to be now first published from the original manuscripts, for the amusement and instruction of the British public. But a portion only of the intended publication seems to be now before us. We do not quite approve of this deceptive mode of publishing by instalments. Mr. Jefferson's *Memoirs and Correspondence* might be thought by many persons worth the room and cost of two octavo volumes, but not of four, or six, or as many as the Editor may be able to eke out; and they will justly feel dissatisfied when they find they have been led to purchase an incomplete work. The number of volumes to which the publication is to reach, ought, as a matter of conscience, to have been stated on the title-page. The present volumes comprise, first, an autobiographical memoir, which unfortunately breaks off at March 1, 1790; an appendix of documents; and the *Correspondence* from May 1775 to July 1789. There remain to be published, we presume, the continuation of the *Correspondence* from 1789 to the Writer's death, and the 'Notes of Conversations, whilst Secretary of State, with President Washington and others in high office, Memoranda of Cabinet Councils', &c. from 1789 to 1800, referred to in the Preface.

These volumes are stated to be edited by Thomas Jefferson Randolph, 'the Executor and Legatee' of Mr. Jefferson's papers; but, with the exception of the Preface, we have been unable to discover any traces of editorship. The following is, we suppose, intended as an apology for the absence of any biographical information beyond what is comprised in the autobiography, as well as of any sort of illustrative note or comment.

'The Editor, though he cannot be insensible to the genius, the learning, the philosophic inspiration, the generous devotion to virtue, and the love of country, displayed in the writings now committed to the press, is restrained, not less by his incompetency than by his relation to the Author, from dwelling on themes which belong to an eloquence that can do justice to the names of illustrious benefactors to their fellow men.'

Mr. Randolph has rightly judged, that it would have been in bad taste, to celebrate the genius and virtue of his distinguished relative in lengthened and unmeaning eulogy; but he

might have avoided this, and yet, have favoured us with some information respecting him. We should have been glad also, if, in the selection of the letters, he had exercised the discretion which distinguishes the office of an Editor from that of a mere publisher. If the Correspondence is worth any thing, it was worth the pains of collating it with other historical *data*, of occasional illustration, of a table of contents, specifying the subject of each letter, and of an index. Nothing of the kind is given; and, for aught that appears, the volumes may have been edited by the Printer, or the Printer's Familiar. We must protest against such a slovenly way of sending out a publication, as discreditable to all parties concerned.

The character of Mr. Jefferson has not only been viewed and represented in very opposite lights by his own party and their antagonists; but there were specific points in his conduct, to which a competent Biographer would feel it requisite to advert, for the purpose of vindicating his memory. In Lambert's *Travels*, published in 1810, (a work which has reached a third edition, and of which Dr. Dwight remarks, that it is creditable to the Writer's 'understanding, accuracy, and diligence,' as well as 'candour, justice, and integrity,') the charges brought against Mr. Jefferson by his enemies, are thus adverted to.

'With respect to the charge brought against Mr. Jefferson for deserting the government of Virginia at the most critical period of the revolutionary war, it has been flatly contradicted by some, and is at best but feebly supported by his opponents. At all events, he is not the first patriotic philosopher and orator, who, when the enemy appeared, abandoned his trust, and fled from the danger that surrounded him.

'His resignation of the office of Secretary of State in 1794, previous to the western insurrection, is less favourable to his reputation, than even the abandonment of his post in Virginia, if we can put any faith in the intercepted despatches of the French minister Fauchet. Speaking of the probability of the insurrection, (which afterwards took place,) Fauchet says, "Jefferson, on whom the patriots cast their eyes to succeed the president, (Washington,) had foreseen this crisis: he prudently retired, in order to avoid making a figure against his inclination in scenes the secret of which will soon or late be brought to light." These instances (says an American writer) shew Mr. Jefferson to want firmness; and a man who shall once have abandoned the helm in the hour of danger, or at the appearance of a tempest, seems not fit to be trusted in better times; for no one can know how soon, or from whence, a storm may come.

'The great and principal accusation, however, against Mr. Jefferson is, that he promoted the revolutionary war, opposed

'the British treaty, and became the determined enemy of Great Britain, in order to cancel the debts which he and his family owed to British merchants.'

This last disgraceful charge, Mr. Lambert says, he could never trace to any satisfactory source; it seemed to rest merely upon the *ipse dixit* of his enemies. 'That there were some differences of opinion between Mr. J. and his creditors respecting the payment of the *interest* of his debts during the war, is evident from a letter afterwards written by him when minister at Paris, and read in evidence at the Federal Court, in Richmond, Virginia, 1757. That letter', it is added, 'sets the private character and principles of Mr. Jefferson in a more favourable light than all the fulsome panegyrics which his party have ever lavished upon him.' Mr. Jefferson's subsequent brief visit to England in 1786, also, it is supposed, must completely have refuted the calumny. With regard to his retirement from office, Mr. Lambert says:—'Although the ostensible motive was said to be the improvement of his estate, and the regulation of his domestic affairs, it is generally thought, that he withdrew himself to avoid an interference in those measures which, though he saw the necessity of them, yet were calculated to render him unpopular with his party. He also saw that the cup of humiliation was on the point of being presented to President Washington, and that he would most probably decline another election. Mr. Adams was the only one, except himself, likely to succeed to the presidency. The contest would therefore lie between them alone; and it was necessary that Mr. Jefferson should at such a period strengthen himself in the good opinion of his party. Hence, when the suppression of the western insurrection, and other unpopular acts of the government necessarily took place, Mr. Jefferson, who, in the language of Fauchet, "*had foreseen this crisis*," was peaceably seated in his philosophical retirement; and while the federalists were losing ground, his party were strengthening its numbers.'

After some sensible remarks upon Mr. Jefferson's presidential administration, his notorious 'partiality for the French Government,' and his anti-commercial policy, Mr. Lambert adds: 'Mr. Jefferson, it will be allowed, possesses great abilities; and I have no doubt that, for the most part, his actions have been influenced by a regard for the welfare of his country. It is however confessed, even by the warmest of his admirers, that when he invited Thomas Paine to America, "*with prayers for the success of his useful labours*," he committed a very indiscreet act; and there cannot be a greater proof of it, than the general detestation and contempt in which Paine was held by every respectable inhabitant of New York, where he re-



‘sided. Not the most zealous partisan of Mr. Jefferson will notice him in public; and even those who are so lost as to admire his writings, are ashamed to be seen in his company. The conduct of the people in this respect, is highly praiseworthy, and is a severe rebuke to Mr. Jefferson for having invited such an infamous character into the country. Mr. Jefferson also, by his patronage of Duane, the Irish editor of the *Aurora*, and giving him a colonel’s commission in the new regular army that he raised, has considerably lessened himself in the esteem of the respectable part of the American people. His encouraging General Wilkinson in seizing unfending inhabitants on suspicion at New Orleans, transporting them two or three thousand miles from their homes, and then setting them at liberty without a trial, because no charges could be substantiated against them, must also be considered as an arbitrary stretch of power, exceeding the limits authorized by the constitution. These indiscretions, coupled with his embargo and non-importation acts, and his pusillanimous fear of, or improper partiality to, France, have not only tended to diminish his popularity, but have sunk the American character in the eyes of Europe. Mr. Jefferson’s party has yet a majority throughout the country, and he quitted the presidential chair with *éclat*; but I question whether he retired with “*the reputation and the favour which brought him into it.*”’

Upon these several points, we have not been able to discover that either the *Memoir* or the *Correspondence* throws any light; and the Editor, of course, makes not the slightest allusion to them; and yet, a due regard for the fame of his relative, not to say a proper respect for the English public, might have prompted the endeavour to remove any unfavourable impressions that have been prevalent, without sufficient reason, respecting Mr. Jefferson’s character.

We have not the slightest wish to disparage the high talent, the philosophical character, and the sincere patriotism of this venerated individual. We have reason to believe, that he outlived the vehemence of his hatred against this country. British travellers were received at Monticello with dignified courtesy and frankness; and he was wont to express a hope, that, as the two Governments at length understood each other perfectly, the two nations might gradually be soothed into better humour with each other. We wish that we had ground to believe, that Mr. Jefferson lived to renounce his early opinions on other subjects of far more vital importance to his personal interests;—but he is gone where it is not for us, with presumptuous judgement, to follow him.

The ‘*Memoir*,’ drawn up at the advanced age of seventy-

seven, is an historical document of considerable value and interest. Mr. Jefferson was at Paris during the transactions which immediately preceded the Revolution; and he has given some important details respecting the origin and progress of the final explosion. 'I was much acquainted', he says, 'with the leading patriots of the assembly (of May 1789).'

'Being from a country which had successfully passed through a similar reformation, they were disposed to my acquaintance, and had some confidence in me. I urged, most strenuously, an immediate compromise; to secure what the government was now ready to yield, and trust to future occasions for what might still be wanting. It was well understood that the King would grant, at this time, 1. Freedom of the person by Habeas Corpus: 2. Freedom of conscience: 3. Freedom of the press: 4. Trial by jury: 5. A representative Legislature: 6. Annual meetings: 7. The origination of laws: 8. The exclusive right of taxation and appropriation: and 9. The responsibility of Ministers; and with the exercise of these powers, they could obtain in future, whatever might be further necessary to improve and preserve their constitution. They thought otherwise, however; and events have proved their lamentable error. For, after thirty years of war, foreign and domestic, the loss of millions of lives, the prostration of private happiness, and the foreign subjugation of their own country for a time, they have obtained no more, nor even that securely.'—Vol. I. p. 80.

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'The king was now become a passive machine in the hands of the National Assembly; and had he been left to himself, he would have willingly acquiesced in whatever they should devise as best for the nation. A wise constitution would have been formed, hereditary in his line, himself placed at its head, with powers so large as to enable him to do all the good of his station, and so limited as to restrain him from its abuse. This he would have faithfully administered; and more than this, I do not believe he ever wished. But he had a queen of absolute sway over his weak mind and timid virtue, and of a character the reverse of his in all points. This angel, as gaudily painted in the rhapsodies of Burke, with some smartness of fancy, but no sound sense, was proud, disdainful of restraint, indignant at all obstacles to her will, eager in the pursuit of pleasure, and firm enough to hold to her desires, or perish in their wreck. Her inordinate gambling and dissipations, with those of the Count d'Artois, and others of her *clique*, had been a sensible item in the exhaustion of the treasury, which called into action the reforming hand of the nation; and her opposition to it, her inflexible perverseness, and dauntless spirit, led herself to the guillotine, drew the king on with her, and plunged the world into crimes and calamities which will for ever stain the pages of modern history. I have ever believed, that, had there been no queen, there would have been no revolution. No force would have been provoked nor exercised. The king would have gone hand in hand with the wisdom of his sounder counsellors, who, guided by the increased lights of the age, wished only, with the same pace, to advance the

principles of their social constitution. The deed which closed the mortal course of these sovereigns, I shall neither approve nor condemn. I am not prepared to say, that the first magistrate of a nation cannot commit treason against his country, or is unamenable to its punishment; nor yet that, where there is no written law, no regulated tribunal, there is not a law in our hearts, and a power in our hands, given for righteous employment in maintaining right and redressing wrong. Of those who judged the king, many thought him wilfully criminal; many that his existence would keep the nation in perpetual conflict with the horde of kings, who would war against a regeneration which might come home to themselves; and that it were better that one should die than all. I should not have voted with this portion of the legislature. I should have shut up the queen in a convent, putting harm out of her power, and placed the king in his station, investing him with limited powers, which, I verily believe, he would have honestly exercised, according to the measure of his understanding. In this way, no void would have been created, courting the usurpation of a military adventurer, nor occasion given for those enormities which demoralised the nations of the world, and destroyed, and is yet to destroy, millions and millions of its inhabitants.' Vol. I. pp. 86, 7.

Of La Fayette, the political idol of American enthusiasm, we have the following character, in a letter to Mr. Madison, dated Paris, Jan. 30, 1787.

'The Marquis de la Fayette is a most valuable auxiliary to me. His zeal is unbounded, and his weight with those in power, great. His education having been merely military, commerce was an unknown field to him. But his good sense enabling him to comprehend perfectly whatever is explained to him, his agency has been very efficacious. He has a great deal of sound genius, is well remarked by the King, and is rising in popularity. He has nothing against him, but the suspicion of republican principles. I think he will one day be of the ministry. His foible is, *a canine appetite for popularity and fame*; but he will get above this.' Vol. II. p. 89.

Necker is thus characterized, in a letter addressed to M. Jay; dated Paris, June 17, 1789.

'It is a tremendous cloud, indeed, which hovers over this nation, and he at the helm has neither the courage nor the skill necessary to weather it. Eloquence in a high degree, knowledge in matters of account, and order, are distinguishing traits in his character. Ambition is his first passion; virtue, his second. He has not discovered that sublime truth, that a bold, unequivocal virtue is the best handmaid even to ambition, and would carry him further, in the end, than the temporising, wavering policy he pursues. His judgement is not of the first order; scarcely even of the second; his resolution frail; and upon the whole, it is rare to meet an instance of a person so much below the reputation he has obtained.' Vol. II. p. 480.

This letter enclosed a 'Character of M. Necker', drawn by



an acquaintance of Mr. J.'s, but obviously no friend of the Minister's, in which he is still more severely, and not very fairly, handled. The spirit of the writer may, perhaps, be inferred from the sentence in which it is stated, that M. Necker's work 'on the importance of religious opinions', had greatly contributed to impair his reputation.

In a letter to William Carmichael, about the same time, Mr. Jefferson states, that he considers 'Paris and Madrid as the two 'only points at which Europe and America should touch closely, 'and at which a connection should be fostered.' This sage opinion, he was apparently led to form by the representations of Tom Paine, who writes to him, a short time before: 'I do 'not think it is worth while for Congress to appoint any minister at this court (London). The greater distance Congress 'observes on this point, the better.' In the letter above referred to, we find Mr. Jefferson going out of his way to fling an ignorant scoff at the New Testament: 'We are in hopes that they 'were in that speech, which, like the Revelations of St. John, 'were no revelations at all.' (Vol. II. p. 460.) The Writer's religious principles, or rather his utter destitution of religious principles, and 'hardness of heart', are broadly displayed in a letter to Peter Carr, a young man who appears to have unfortunately fallen into the hands of our Philosopher as the director of his studies. We cannot pollute our pages with the atrocious impiety and disgusting flippancy exhibited in this letter, which is in the worst style of Paine and Voltaire. A few sentences will convey a sufficient idea of its general spirit.

'Moral Philosophy. I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science. . . . Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong, *merely relative to this*.

'The writings of *Sterne*, particularly, form the best course of morality that ever was written.

'Religion. Your reason is now mature enough to examine this object. . . . Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason, than that of blindfolded fear.' Vol. II. p. 216.

In this same style, the Writer proceeds to instruct his pupil how to attain to a satisfactory disbelief of the inspiration of the Old Testament, and the veracity of the sacred historian, by asking his reason, which is more probable, that such changes of the laws of nature as are recorded took place, or that the narrator was guilty of falsehood. This is Hume's shallow sophism, according to which no degree of testimony would be

adequate to establish the credibility of a single miraculous fact. The pupil is next instructed to read the New Testament in the same spirit, with the assistance of the apocryphal gospels, and of the infidel publications transmitted to him. It is then added:

'Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional excitement,' &c.

In fine, the poor youth is told, that his own reason 'is the 'only oracle given him by Heaven,'—the Writer should have added, *if* there is anything that can be designated as heaven; and that he was answerable, 'not for the rightness, but only for 'the uprightness of the decision,'—that is, *if* he was answerable, or *if* there be any being to whom he would have to answer!

How well Peter Carr profited by these diabolical lessons, and what became of him, we do not know; but the fate of thousands inoculated with the subtle virus of scepticism by a similar process, is but too well known, and Deism has since been exposed, on the broadest scale, in all its guilt and horrors. That such should have been the sentiments of one of the principal founders of the American Republic, who must not deeply regret?

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Art. VI.—*The Scripture Testimony to the Messiah: an Inquiry with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ.* By John Pye Smith, D.D. Second Edition. Three Vols. 8vo. pp. 1656. Price 1*l.* 16*s.* London, 1830.

**P**ROTESTANTS have no living judge of controversies, at whose tribunal they might present their appeals, and by whose decision they might terminate their differences. Such an assumption of authority is claimed by the Romanists on the ground of the infallibility of their Church; and the allegation of the necessity of an existing power of this kind, has been but too ensnaring to the consciences of the unstable. The illustrious Chillingworth became its temporary victim; and the most affecting incident in the history of the saintly Fenelon, is the humiliating deference with which he submitted to the ascendancy of this vicious and degrading supremacy, which is calculated only to give perpetuity to the accumulated errors of a

despotic superstition. Of all the corrupt and destructive dogmas which have been propagated and credited in opposition to the interests of truth, this maxim of a living judge of religious controversy is the most mischievous. Its falsehood, however, is so demonstrable, that we can account for its prevalence, only by the palpable darkness which was extinguishing or obscuring in the minds of men the knowledge of their interests and their rights. It is long since this arrogant claim was detected and exposed, as a false and baseless pretension, unsupported by evidence, and utterly inconsistent with all the principles of human accountability. The denial of it, however, includes more than has been perceived by many who have rejected it, and comprehends the fullest freedom from all dictating and interpreting authority in religious doctrines. In this, its only true sense, the Protestant principle which assigns to the Sacred Scriptures, exclusively, the office of publishing declarations of faith, takes out of the hands of men the right of enacting decrees, and binding others to the observance of them, and refers the obligations of men, and the exercise of the rights which belong to them, to the serious and full examination of the volume of Revelation. This principle can by no possibility be impugned; and there is nothing to be feared from its most extensive adoption. The removal of the causes which have impeded the progress of truth, is necessary to its advancement; and it is impossible to deny, that it has been restrained by the prohibitions and penalties which prevented its being examined. Of the many remarkable circumstances that give to our own times the peculiar character which distinguishes them, it is one of the most striking, that inquiry is unchecked by power, and that all questions are included in its range. Such a state of intellectual freedom and exertion, cannot finally be in favour of error.

In physical science, we see the consequences which have followed from the abandonment of the maxims by which, for so many ages, the minds of the learned were enslaved to the despotism of the hypothetical philosophy. It is to the use of the modern principles of experiment and induction, that we owe our advantages as observers of natural phenomena, and when we attempt to fix their relations. No *a priori* reasonings are admissible in the construction of philosophic theories: the guidance which the inquirer derives from facts, is his only trust, in his attempts to attain to the knowledge after which he is pursuing. Theological studies are not exactly parallel with physical researches; but the questions which they embrace, are, in many respects, subject to the same kind of rules, and require a similar process. The learned Author of the work before us has constructed his Inquiry on the principle of induc-



tion, and has employed as the proper method of determining the doctrine of the Scriptures respecting the Person of Our Lord, the processes of criticism by which the original and genuine sense of written documents is elicited. The text of the Sacred Scriptures must include the declaration of all necessary religious truths; and its import can be ascertained only by such a process as has been adopted in these volumes. Instead of this correct and cautious method, however, it has been usual for summaries of doctrine to be first laid down as standards of faith, and the explanation of these has occupied the attention and the labours of Christian Divines. By the undue importance attached to them, not only has the authority of the Scriptures been impaired, but we may trace to this source, in many instances, the neglect of the sacred volume; the authority of uninspired instructors having been substituted in the place of that which alone is of essential moment in the investigation of primary religious truths. In the work before us, no symbol of faith is assumed as exhibiting the doctrines of the Bible. The Author's undertaking is related to no other volume than that in which all Christians must find the doctrines which claim their belief: and the manner in which he has endeavoured to accomplish his task, is the one which best comports with the interests and obligations of the honest inquirer who seeks to ascertain the import of the revelation which conveys the principles of religious knowledge.

"The Scripture Testimony to the Messiah," is not now brought under the notice of our readers for the first time. A copious account of its contents, together with our cordial commendation of it as a most seasonable and valuable publication, will be found in our thirteenth and fifteenth volumes, N.S. In the present new edition, the work is considerably enlarged and improved. Besides the very numerous instances in which expressions and paragraphs have been modified, the additional matter introduced, amounts to a fourth part of the entire contents of the volumes. A considerable portion of the new matter consists of extracts from the works of Foreign critics and theologians; and of animadversions on the German Neologists, inserted in such parts of the work as relate to the subjects on which their aberrations are of most marked and mischievous tendency. Of these 'Rationalists,' (some of them professors in Protestant Universities, and others ministers in Protestant Churches!) some notice was taken by the Author, in the former edition of the "Scripture Testimony," for the purpose of exposing their bold and unhallowed speculations, and of illustrating the perilous fatuity to which certain modes of prosecuting theological studies almost certainly conduct the incautious and the indevout. Since the date of its publication,

much has been written, both abroad and in our own country, in reference to these daring innovators, and, there is reason to believe, not ineffectually; though it might seem almost hopeless to expect that the authors of such extravagant crudities would ever be rescued from the influence of the delusions to which they had so coolly and deliberately surrendered their understandings. It may be of eminent utility, that such deviations have been permitted, and that they have reached the very extreme points to which the subtilties of unsanctified learning, and the eccentric inclinations of a mind averse to a spiritual religion, may lead. The profession of Christianity in combination with the denial of all that constitutes its distinguishing excellence, and its pretensions as a revealed system of truth and grace, presents such a paradox, that one would hesitate to credit the fearful fact, on evidence less indisputable and ample than is supplied by the continental Neologists. Dr. Smith has enlarged his notices of these infatuated men in the volumes now before us; and his strictures well deserve the attention of all theological students.

The "*Scripture Testimony to the Messiah*," is not one of those productions which might be expected to obtain rapid and extensive circulation immediately on its issuing from the press. Its substantial merits, however, could not fail of procuring for it a place among the works which, by the vital interest of their subject, and the fulness and exactness of the mode in which they are exhibited, obtain for them an honourable and lasting reputation. It is neither 'a small nor a feeble contribution to the cause of religious knowledge,' and will sustain the reputation of its Author. It was designed to assist the inquiries of serious and intelligent persons, in their endeavours to ascertain the import of the testimony which the sacred writings bear to a fundamental article of faith; and the advantages which have been derived from the Author's labours to exhibit that testimony in these volumes, by individuals whose objections it was calculated to meet, and whose doubts it may have removed, must afford to him the kind of satisfaction most desired by a writer who seeks his recompence in the promulgation and defence of truth. It is replete with sound learning, and is pervaded by a spirit which has been but too often wanting in works of a controversial character. Learning and devotion, indeed, were never seen in closer agreement, than in this work, in which they mutually aid and adorn each other. The Author has shewn himself to be conversant with the works of the most erudite and accomplished masters of criticism, and has never failed to connect with the advantages that he has derived from them, the feelings of the devout practical commentator. The state in which he found the subject which he has so largely and mi-



nutely investigated in these pages, placed him, as the advocate of sound doctrine, in opposition to writers of some celebrity; but, in engaging in the controversy, he has been concerned to seek the honour of the combatant who arms for truth. The value of these volumes, however, is independent of their controversial relation. They are a complete critical inquiry into one of the most important doctrines of Revelation, and furnish a commentary on some of the most momentous passages of the Sacred Scriptures, those which relate to the person of the Messiah; being intended to exhibit the whole of the proofs which may be directly drawn, or regularly deduced, from admitted or presumptive statements and descriptions in support of the doctrine generally received by Christians. We need not remind our readers that, in the Scriptural views of this question, the very essentials of the Christian Revelation are included. We see the evidence of this in the fact, that the parties who divide on this question, are in opposition to each other on the design of the economy over which the Messiah presides. The nature of the benefits to be received by the persons who are interested in its provisions, the character and state of those to whose circumstances this Divine intervention was adjusted, and the nature of the obligations by which they are bound, assume a very different aspect, in the accounts given respectively by theological controvertists opposed to each other on the doctrine of Our Saviour's person. The connexion of this doctrine with other questions, not less than its own importance, must be considered as a weighty reason for the most patient and painful examination of the evidence which relates to it. And there are persons who will probably, on their proceeding to this examination, in the exercise of a sound mind, and with these volumes before them, be surprised to find how inadequately they had learned to appreciate the testimony of the Scriptures to this capital article of faith, and how strongly and broadly laid are its foundations. It is only from such an inquiry as is here instituted into the representations of the Bible, and the expressions by which they are conveyed that the fulness and force of the testimony can be estimated.

Dr. Smith's work was originally particularly directed against Mr. Belsham's *Calm Inquiry*, though the design of it had been previously in his contemplation: and in this new edition, though the present title-page does not follow the former in its reference to that publication, there is no part omitted, which is an answer to its objections. In some cases, the arguments have been enlarged, and the Author's earnestness of feeling has shewn itself in the additions which have been made to the hortatory portions of the volumes. It is quite unnecessary for us to enlarge our notice of this new edition of a most important



work which has been so long before the public, and in respect to which so many honourable testimonies have been furnished. There were, indeed, passages in the original work the criticism of which we could not approve, and on which, therefore, we expressed ourselves freely. We should still maintain our objections to them; and though they are retained, we cannot report that the argument of the work is at all benefited by such criticisms as those to which we now allude. But no work is faultless. With every deduction which may be required by a critical examination of the severest kind, the arguments of this invaluable work are amply sufficient to demonstrate the agreement of the Author's principles with the doctrines of the sacred writers. The argument, indeed, is redundant, rather than defective.

The following remarks are deserving of the attention of Biblical students.

‘That the writers of the New Testament, in employing their Hebraized, and, in other respects, peculiar diction, merely did what, without a miracle, they of necessity must have done, is an obvious remark: but it is equally deserving of attention, that this characteristic diction is, from its plainness and its partaking of the cast of common life, well calculated to be universally intelligible. Authors on biblical idioms have, too generally, overlooked this circumstance. They have dwelt so much on the doctrine of Hebraisms, as almost to imply that the Christian Scriptures are unintelligible throughout, without a farrago of Jewish and other oriental learning. I deny not the utility of such learning: but I wish to establish a correct idea of the nature and extent of its utility, as seldom reaching beyond the explaining of allusions and phrases of *minor* importance; while the great facts and doctrines, the precepts and the promises, of the gospel, are expressed in terms the most plain and the least associated with remote allusions. Whoever has studied the vast collections of Lightfoot, Schœttgenius, and Wetstein, can judge of the truth of this observation. Perhaps, if he would take the trouble to make a list of instances in which *doctrinal* elucidations are derived from this source, he would be surprised at their comparative fewness.’ Vol. I. p. 25.

We are glad to find sound and cautious scholars like Dr. Smith expressing themselves in this manner. From the language which some writers have used in reference to the application of oriental learning to the interpretation of the Scriptures, we might almost imagine that, at present, only a very limited acquaintance with the import of those primary sources of religious knowledge is attainable, and that the means of understanding the philological usages of the sacred writers remain yet to be discovered. It is possible, that some obscurities may be removed from particular passages by the lights

which a more advanced philology may be the means of reflecting upon them, and that a nicer perception of the import of some expressions occurring in the sacred writings may be obtained by the persevering labours of verbal critics; but there is no reason to conclude, that the most perfect means of Scriptural interpretation will ever affect a single point of doctrine contained in the inspired volume.

The inspiration of the Scriptures, which is the ground of the Divine authority claimed for them, is a subject on which much has been written, and in respect to which many persons have found very easy methods of settling their opinions. But the intelligent inquirer, in perusing the numerous treatises in which the question is examined, will have too frequent occasion to complain of the indistinctness of the statements which they comprise, and the indefiniteness of the conclusions which they establish. A revelation communicated by the medium of human agents, necessarily implies inspiration: "Holy men of God" spake as they were moved by the Holy Spirit." But this supernatural endowment was not unlimited; and the occasions and extent of its exercise, are therefore to be determined. In the 'Supplementary Notes' to his Second and Fourth Chapters, Vol. I. pp. 35—56, 88—117, Dr. Smith has investigated this important subject with critical and cautious freedom. He has not declined either to examine some very nice points of the question, or to express his opinions in reference to them, though he must have felt that he was directly opposing the prejudices of persons agreeing with him in his general estimate of doctrinal topics. We allude particularly to the paragraphs (not contained in the first edition) in which he has treated on the pretensions of the Song of Solomon to a place among inspired books. On this ancient Hebrew poem, he remarks:—

'The authority to put upon it an allegorical interpretation, rests upon no scripture ground; but such a ground, explicitly laid down, would be necessary to render the allegorical interpretation admissible in principle, and to direct its actual application. Unless a Divine sanction and direction could be produced, no man has a right to assume it. I can conceive of no method of treating written documents, that is more arbitrary, precarious, and destructive of certainty. By it, the whole testimony of the Scriptures might be broken up, the use of language would be exploded, and any words might be made to signify anything. This scheme was probably invented by some of the Alexandrian Jews, whose carnal minds were enamoured with the Platonic and the Stoical inventions for supporting the credit of the heathen mythology, by turning its fables into allegory. In the writings of Philo, we see it largely displayed; and the infatuation was imbibed by too many of the early Christians. Melancholy examples occur in the Epistle which unworthily bears the name of Barnabas, and in the commentaries of Origen,

besides the writings of some others of the Fathers. If those examples were to be followed, the whole Scripture history would be destroyed, and the infidel scheme of Woolston would be fully realized. The extravagance appears to me to be, if possible, still greater, of applying the language of the Song of Solomon to the devotional exercises of the penitent believer in communion with his God and Saviour; for that language is far indeed remote from the deep humility, the reverence and godly fear, which are the inseparable characteristics of all the prayers and praises of one, who, though pardoned and favoured with all spiritual blessings, can never, and would never forget the lowliness becoming a penitent sinner, when admitted to the presence of the Holy One.

‘Further, this book declares no sacred truths; it includes no lessons of faith, obedience, and piety towards God, or of duty to man; it never introduces a devotional sentiment; it makes no mention of Jehovah, his dominion, his laws, his sanctuary, or his worship; it has no appearance of being a religious poem, didactic, devotional, or prophetic. I can discover no evidence to conceive of it as any other than a pastoral eclogue, or a succession of eclogues, representing, in the vivid colours of the Asiatic rural scenery and artificial decoration, the honourable loves of a young bride and bridegroom, with some other interlocutors.’

Vol. I. pp. 46, 47.

These remarks may probably startle some readers, who have formed their notions of the book on the representations of the old expositors; but, whatever may be the real pretensions of the poem, it cannot be denied, that there is, practically at least, a general agreement with the Author of the “Scripture Testimony”, in the account which he has delivered respecting its character. As a text book, it has almost gone into disuse, and scarcely any instance occurs of a reference to it as a religious work. Dr. Smith’s attempt to shew that Solomon was not the author of the poem, is much less entitled to consideration, than his observations on the pretensions and complexion of the book as included in the Hebrew Scriptures. His remarks on the authorship of the poem, strike us as fanciful; nor do we perceive such relevancy in his arguments as may induce a very high probability, much less a moral certainty, that a far happier person than Solomon was the author of this pastoral. We should not have expected from Dr. Smith the observation, that, in Chap. vi. 4, the *masculine* pronoun, applied to the queens, conveys the cutting insinuation, that polygamy had despoiled them of the true honour of their sex. The masculine pronoun is applied, Ruth i. 22, to Naomi and her daughter-in-law, where the reproach of polygamy is out of the question. The whole of this disquisition (for so we may describe this portion of the note) is deserving, however, of the most serious attention; and high praise is due to the Author for the honourable integrity which he has manifested in bringing forward a subject which so



many are afraid of touching, but the consideration of which necessarily belongs to the province of the Biblical critic.

The remarks which find a place in the fifth Chapter, 'On the Moral state of the mind and affections' in relation to the subject of the 'Inquiry', are of the deepest concern to all persons engaged in Biblical discussions; and they will not fail of being highly appreciated by those individuals whose recollections enable them to bear testimony to some of the most powerful tendencies, in opposition to the true and full influence of religion, to which they have been subject. The counsels which are so earnestly and affectionately tendered by the Author, are far from being uncalled for; and those religious inquirers will best consult their own happiness and essential interests, who pay to them the most regard.

'Genius, high talent, and extraordinary attainment, are benefits of the same class with rank, riches, and power: each of them is a favour from Heaven, involving a greater responsibility, and capable of being applied to noble uses; but history and experience shew, that each of these blessings is, in the majority of cases, *perverted*, so far as the moral and religious character of the possessor is concerned. The motives which most generally are the remote causes from which the exertions arise, which earn worldly celebrity, are curiosity, the love of gratifying a favourite passion, a jealous sensibility to human opinion, the thirst for applause, self-confidence, and very frequently a great degree of known and cherished pride: while it is only in a few instances, compared with the general course, that those feelings are corrected and outweighed by humility and piety. Such motives and principles are not barely unsuited, not simply unfavourable, but they are positively and strongly *inimical*, to the acquisition of divine knowledge. The temper of mind which it requires in its votaries, is the absolute reverse of them all; a temper of which the reverential fear of God, an implicit subjection to his authority, lowliness of spirit, and self-renunciation, are *essential* constituents. The reason of the case plainly shews, that thus it must be; for the knowledge which has God and spiritual things for its immediate object, and which is God's especial and transcendent gift, can never be received aright but in the spirit of dependence and humility, the spirit which comports with the relations of creature and Creator, subject and Sovereign, offender and Judge, "less than nothing" and Boundless Supreme.' Vol. I. pp. 121—123.

There is a considerable number of passages in the New Testament, which afford very powerful evidence of our Lord's divinity, as they describe scenes and transactions in which the Apostles, and others who had personally been in attendance on Christ during his ministry, were assembled together, and engaged in services which were essentially of the nature of religious worship. The following are instances.

'In the narrative of the proceedings of the eleven apostles, for sup-

plying the vacancy in their number occasioned by the defection of Judas, we find that Peter, after applying to Jesus, in an emphatical manner, the epithet "the Lord", proceeded to pray, "Thou, Lord, who knowest the hearts, shew whom thou hast chosen"! That this prayer was addressed to Christ, is highly probable from the considerations, that the choice and mission of an apostle was requisite to be personally and especially *his* act, as the Head and Lord of the new dispensation; and that there is the strong appearance of an allusion to the recent and memorable occasions on which Christ had shewn his knowledge of Peter's heart. The argument from the latter consideration appeared so cogent to the late Dr. Stobz, of Bremen, tinctured as he was with the unhappy spirit of Neologism, as to draw from him this annotation: "If this prayer was addressed to Jesus, and not rather to God, it was because it appeared peculiarly suitable to Peter, to whom the Lord had given such an observable proof of his profound knowledge of the heart, thus to address him as possessing the knowledge of all hearts."

"Having prayed with fastings, they commended them to the Lord upon whom they had believed." In this construction, very common in the New Testament, the finite verb expresses the action which was the design and end of the aoristic participle. The passage declares, that the sequel of the prayers of Paul and Barnabas, was this "commending to the Lord" the new converts to Christianity. The word denotes the committing of a person or object to another for care and guardianship. The purpose of such committing was plainly the preservation of these Christians from all the temptations and evils to which they were exposed, and their being enabled to maintain unshaken fidelity in their profession of religion. This purpose is stated by the apostle in a following part of this book: "I commend you to God and to his gracious word": where the Almighty Agent, and the instrument of agency, are distinctly marked. But, in the passage before us, the person to whose power and grace the apostle and his associate commended the converts and their newly established churches, was clearly the Lord Jesus, "on whom they had believed", and on whom the inspired teachers directed all persons to believe in order to salvation. It was an act of adoration; and it manifestly recognized in Him who was its object, that invincible power which, in the most hazardous circumstances, could keep his followers from falling, and guarantee that "they should never perish, nor should any snatch them out of his hand." It is also plain, that the just construction leads us to refer the action of *praying*, and that of *commending*, to the same object.

Vol. III. pp. 52—54.

The former of these paragraphs is among the additions which have been made to the work in its present improved form, and is, we think, very properly introduced. It is shewn by the whole of the circumstances in the narrative, that the prayer was addressed to Christ; and this is one of the cases in respect to which the positive proofs of our Lord's being the object of devotional addresses, are of the greatest importance. If no such

proofs could be adduced, another interpretation would be perhaps requisite; but, with the direct evidence which the New Testament presents, that the prayers of the Apostles, and others of the very first Christians, were offered to Christ, the conclusion is satisfactorily established. That our Lord is truly and properly the object of prayer, Dr. Smith has very amply shewn; and the portions of his book which relate to that subject, are, in our estimation, neither the least important nor the least satisfactory of the results of his investigations. They are, indeed, quite conclusive of the argument; since in no circumstances can a creature be the legitimate object of religious worship.

It may not be unnecessary that we should caution our readers against the erroneous supposition, that the work before us is adapted only for the use of persons who may be skilled in the learning necessary to understand the originals of the Scriptures. There must inevitably be comprised in a work of this kind, discussions which are adapted for scholars, and into the merits of which they alone can fully enter. But these Volumes are by no means to be considered as fit only for the hands of a learned philologist; they are well calculated for the use of intelligent and serious readers in general. The Author has taken the utmost pains to familiarise to the unlearned the arguments which he adduces, by translations and illustrations, which will be found principally in the Notes; and the body of the work will require, in order that it may be understood, scarcely more attention than is necessary for the profitable study of any theological production. The work, however, is principally designed for the use of theological students and the ministers of Christian Churches. To them, it offers the most valuable assistance. Replete with the proofs of extensive reading, of great critical learning, of sound and effective criticism, and of pure and enlightened piety, it is altogether a most elaborate production, and has deservedly received the suffrages which assign to it a place among the standard works of Theological literature.

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Art. VII. 1. *The Landscape Annual*. The Tourist in Switzerland and Italy. By Thomas Roscoe. Illustrated from Drawings by S. Prout, Esq. Small 8vo. pp. 278. Price 11. 1s. London, 1830.

2. *A Series of Subjects from the Works of the late R. P. Bonington*: drawn on Stone, by J. D. Harding. 4to. 12s. London, 1829.

**I**N our strictures on the 'Annuals' of the present season, we have hitherto been compelled to adopt in our criticisms a mixed and mitigated language, praising or blaming as the subject might require, but always anxiously leaning to the favourable side. In these matters, we sometimes feel unpleasantly si-



tuated. We owe it as a duty to our readers, that we invariably present to them, a fair and honest estimate of all such works as may come under our notice, in their way to public observation; and we believe that we may, on the whole, lay as high a claim as any the most scrupulous among our contemporaries, to integrity and impartiality in our critical office. On the other hand, something is due to courtesy; something more to the excitable feelings of an author; and, in the case of the highly ornamented publications just referred to, it is impossible to lose sight of the consideration, that large sums have been expended in the hope of extensive patronage, and that a thoughtless sarcasm or severe censure may affect a reasonably expected return upon a formidable venture. We have endeavoured to avoid extremes, and to maintain temperate justice without losing sight of charitable intention.

In the instance more immediately before us, we are happy to say, that all difficulty is done away, and that we feel ourselves at liberty to speak of the '*Landscape Annual*' as exhibiting a series of engraved subjects, on the whole, of admirable selection and of well nigh faultless execution. With the exceptions, that a more interesting view of Geneva and its majestic waters might have been found, than the exhibition of a groupe of washerwomen in a rude, though not unpicturesque shed,—and that the view of Lausanne might have combined with equal accuracy, a somewhat greater portion of piquancy,—we have nothing whatever against which to make objection, while there is much, very much, on which we can honestly bestow unqualified praise. Our favourite is the very singular view of the two leaning towers at Bologna, the Asinelli and the Garisenda, both built in the early part of the twelfth century. These structures, with their kindred monstrosity, the celebrated Tower of Pisa, have occasioned much controversy, as it should seem, very unnecessarily. It has been a rather generally received opinion, that these irregularities of construction were intentional. 'In our approach to Bologna', says Madame de Stael, 'we were struck with the distant aspect of two lofty towers, of which one, in particular, leans over in a very alarming manner. In vain are we apprised that it was thus built, and that in this position, it has stood during the lapse of ages: the appearance distresses the imagination.' That this notion, however, is erroneous, is made sufficiently obvious by the simple fact, that, in the town of Pisa, the holes for the scaffolding are as much out of the horizontal level, as the building itself swerves from the perpendicular. Montfaucon has stated the matter with entire correctness. 'We several times', he states, 'observed the tower called Asinelli, and the other near it, named Garisenda. The latter of them stoops so much, that a perpendicular, let

'fall from the top, will be seven feet from the bottom of it; and, as appears upon examination, when this tower bowed, a great part of it went to ruin, because the ground that side that inclined stood on, was not so firm as the other, which may be said of all other towers that lean so; for, besides these two here mentioned, the tower for the bells of St. Mary Zobenica, at Venice, leans considerably to one side. So also at Ravenna, I took notice of another stooping tower, occasioned by the ground on that side giving way a little. In the way from Ferrara to Venice, where the soil is marshy, we see a structure of great antiquity leaning to one side. We might easily produce other instances of this nature. When the whole structure of the above-named tower, Garisenda, stooped, much of it fell, as appears by the top of it.' The tower of the Asinelli is about 350 feet high, and is said to be three and a half feet out of the perpendicular; an exhausting ascent of 500 steps leads to the top. The Garisenda is not more than 130 feet in height. These strange structures are skilfully managed in the view, grouping admirably with each other, and with the surrounding buildings. In this, as in all the other drawings, Mr. Prout has displayed uncommon talent in the delineation of architecture of every kind, from the cottage to the palace and the prison; from the classic ruin to the finished complications of Gothic and Arabesque construction.

The Venetian views are highly characteristic of the scenery of that degraded, but still romantic city. The 'Rialto' gives a better idea of the breadth of that extraordinary compound of bridge and street, than any delineation we remember to have seen before. The 'Bridge of Sighs' and the scene in Verona, have, in a smaller form, previously met the public eye; but these are most interesting illustrations, and appear, in their improved state, to great advantage. That strange jumble of all styles of architecture, classic, gothic, and morisco, the cathedral of Milan, appears like a fairy structure in Mr. Prout's exquisite front view. The upright drawings of Martigny and Lauey, give excellent illustrations of the Swiss cottage, in connection with native scenery. When we have given the highest praise to the excellent lake views of Como and Chillon, to the fine draught of the old ducal palace at Ferrara, and to the ruins of the theatre at Marseilles, we shall have said all that we have to remark on the graphic portion of the volume; with the exception of the statement, that the plates are twenty-six in number, including the vignette,—'for the money quite a heap,'—and that their getting up has been admirably managed by Mr. Heath. Some of the engravings are, of course, better than others, but there is not a single failure.

The literary part is slight, but pleasant: it is, however,

strangely defective in direct illustration of the views. A less partial attention to this requisite, would greatly enhance the interest of the book. As the matter now stands, the letter-press is a rambling *mélange* of details, not always the most appropriate, and some of them sufficiently common-place; but, on the whole, lively and agreeable. The following account of an almost miraculously gifted linguist, is extracted by Mr. Roscoe from Mr. Stewart Rose's spirited work on Italy.

‘The living lion to whom I allude,’ says Mr. Rose, ‘is the Signor Mezzofanti, of Bologna, who, when I saw him, though he was only thirty-six years old, read twenty, and conversed in eighteen languages. This is the least marvellous part of the story; he spoke all these fluently, and those of which I could judge, with the most extraordinary precision. I had the pleasure of dining in his company formerly, in the house of a Bolognese lady, at whose table a German officer declared that he could not have distinguished him from a German. He passed the whole of the next day with G. and myself, and G. told me, he should have taken him for an Englishman who had been some time out of England. A Smyrniote servant, who happened to be with me, bore equal testimony to his skill in other languages, and declared that he might pass for a Greek or a Turk throughout the dominions of the Grand Signior. But what most surprised me was his accuracy; for during long and repeated conversations in English, he never once misapplied the sign of a tense, that fearful stumbling-block in Scotch and Irish, in whose writings there is almost always to be found some abuse of these indefinable niceties.

‘The marvel was, if possible, rendered more marvellous, by this gentleman’s accomplishments and information; things rare in linguists, who generally mistake the means for the end. It ought also to be stated, that his various acquisitions had been all made in Bologna, from which, when I saw him, he had never wandered above thirty miles.

‘Of this very extraordinary person, the following anecdote may be relied on as authentic. An Italian gentleman having introduced to him two Russians and a Pole, who were passing through Bologna, Mezzofanti entered at once into conversation with them in their own languages. One of the Russians then addressed him in Turkish, and was answered in the same tongue with much facility, although, as Mezzofanti informed them, this was only the second time of his having conversed with any one in Turkish. The Pole now addressed him, observing, that he thought he was acquainted with a language which even so distinguished a scholar as himself would be unable to understand, beginning at the same time to speak in the language of the Bohemians or Gypsies. To his great astonishment, however, Mezzofanti promptly answered him in the same singular language. When called upon to explain the manner in which he had acquired this singular knowledge, he said that some Zingari, or Gypsies, passing through Bologna, had been seized and imprisoned; that he had sought and obtained permission from the authorities to visit them in their confinement, and that he had thus made himself acquainted with their language. At the



same time, opening a drawer, he displayed several sheets of paper, containing a grammar and vocabulary, which he had framed of the Gipsy tongue.

Before we dismiss this beautifully adorned and printed volume, we would suggest, in passing, to the Editor, that bad feelings are in bad taste, and that, in the absence of liberal sentiment and good temper, sound mercantile policy would dictate the omission of the perilous trash about the 'ferocious tyranny' recommended by Calvin and his brethern, in opposition to the tolerant spirit of Bonnivard. We have no controversy, we can have none, with Mr. Roscoe; we rest the matter simply on the inexpediency of an ill-humoured and unnecessary outrage, that can assuredly have no tendency to promote the sale of its vehicle.

We avail ourselves of the present opportunity to recommend the interesting publication which stands second at the head of this article. Bonington was a man of high talent and higher promise; but his fame is in danger of suffering, from the eagerness of rapacious individuals to avail themselves of a popular name. We have seen subjects from his sketches submitted to the graver, which he would, himself, have considered as nothing better than mere indications, trials of effect, or utter failures. A better taste has presided over the publication before us; and of the five drawings, admirably lithographed by Harding, all are praiseworthy, and three are excellent. The first is a youthful head, not strikingly beautiful, but treated with a skilful and vigorous crayon. The second, 'Maternal Solitude,' is successful in the expression of sentiment, but not, we think, happy in other respects. The third, Charles V. visiting Francis I. during his captivity, after the battle of Pavia, is a fine study; the light and shade are skilfully managed, and the figures simply, yet effectively disposed. The fourth is a finished sketch of the 'Place du Molard' at Geneva; a close scene of old and picturesque houses, with an ably managed effect of light and shade. The last is a spirited sketch of the Church St. Sauveur, at Caen; the character of age and dilapidation is finely given, though by mere lines and touches, while the ruinous stalls and shops that cluster round its base, with the well-disposed figures that sit, stand, or move in the various engagements of gossip or business, are expressed with infinite animation. Such examples as these are of the highest value to the student.

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Art. VIII. *Popular Illustrations of Medicine*. By Shirley Palmer, M.D. 8vo. pp. 396. London. 1829.

WE had intended to resume, in the present Number, in connexion with a work on our table, the topic of Education,

in reference more especially to the initiation of young persons in scientific acquirements, respecting which much misconception appears to us to prevail. This design, we have been compelled to defer; and in the mean time, the present able volume has fallen in our way, in which we find some principles propounded in reference to early application, which we think highly deserving of being brought under the notice of our readers.

The passage in Dr. Palmer's work, to which we more particularly refer, is one in which he points out the baneful influence of early mental exertion upon the physical development; and on the present occasion, we shall do little more than extract the paragraph, reserving for another opportunity a full discussion of the subject.

'There exists not a more grievous or prevalent error', says Dr. P., 'than the solicitude which parents usually evince, to stimulate the young mind to efforts which it is incapable of sustaining with impunity; and to exhibit their children as prodigies of erudition or of skill in literature or the arts.'

'The susceptibility of intellectual culture will, it is obvious, be generally proportionate to the more perfect evolution of the organs by which the process of mental attainment is executed. In other words, the mental faculties will bear a close relation to the development of the brain in any individual case, provided such development be not connected with morbid structure; and it has, therefore, been shewn, that, in proportion to the extraordinary vigour and improvement in its powers, the diseases of an organ, when once induced, will assume a more severe and active character. From these positions, it results, that the brain of a child possessing large capacity of culture, can never be urged to inordinate exertion, except at the expense of physical welfare, and consequent risk of exposure to suffering and disease; and that, under no system of discipline, will the more feebly constituted or less capacious mind make advances in learning, at all adequate to the labour and anxiety incurred by the teacher, or the injurious restriction sustained by the student in the futile essay. Common observation may be appealed to as illustrative of these facts. Every village schoolmaster will attest the marked superiority in physical strength and development, which distinguishes the youth of limited capacity, from the delicate boy of fervid imagination, or striking pre-eminence in mental power; and so peculiarly frequent and severe are the diseases of children who exhibit an extraordinary or precocious intelligence, that their doom to suffering or early death, forms a subject of common prediction among the sages of the nursery.'

'It may even be questioned, whether the literary acquirements of early age are worth the sacrifice and the risk incurred in their pursuit. Many a weakly stripling has spent the brightest and most joyous years of a precarious existence in irksome drudgery upon the works of Homer and Virgil, long ere his mind could comprehend the majesty of the Greek, or be smitten with the splendour and eloquence of the Roman

poet. And what, after all, has he acquired, that can compensate for the lost opportunity of more fully evolving his physical powers, and fortifying his constitution against the inroads of future disease? A knowledge of which, in riper age, a few months' application under an enlightened system of instruction, would have given him a far more perfect possession, and in the attainment of which, a matured intelligence would then have afforded the most exquisite gratification.

'Still, the young mind should not be suffered to run wild without culture or restriction. It must be employed, or, like the stagnant pond, it will generate weeds and impurity upon the surface. But the occupation should be such as will combine amusement and active exercise of the limbs with the acquisition of knowledge; and expand the germ of intellect without cramping, in their development, the animal organs. Such are the principles upon which the education of youth, and especially of the more highly intellectual and delicate, should be conducted. For this purpose, natural history offers a field as constantly accessible as boundless and delightful. Trained to examine, and to discriminate with accuracy, the various productions of the world around, the mind possesses a source of occupation and of light, of which no ordinary vicissitude can afterwards bereave it. The study of nature, indeed, is not less salutary in its influence, than unchanging and inexhaustible in the recreation which it affords. It purifies the mind from the dross of sensuality, and raises it above the degradation of low and selfish pleasures. It calls forth a spirit of observation, and exercises a discipline, which may become powerful instruments in facilitating the acquisitions of future years. It gives zest to the enjoyments of prosperity and the meridian of life, and solace and ornament to the season of adverse fortune or decay; and more than all, will, when profoundly contemplated, inspire far deeper convictions of the omnipotence of the Deity, and the wonders of the glorious creation, than ever resulted from efforts of human eloquence, the most fervid or sublime. And the mind having attained its full maturity of development and power, will seize with equal energy and success, all the various branches of literature and science, which may be requisite to satiate the intellectual voracity, or essential to a vigorous prosecution of the destined path in future life.'

The above quotation will be sufficient to shew the great importance that Dr. Palmer attaches to the sentient organization and faculties in the management of the bodily fabric, so as to check the inroads upon the frame of disordered tendency. In the prosecution of his plan, he severely reprobates those modern assumptions respecting the cause and *rationale* of disease, which have been so much the subject of animadversion, under the hacknied phrase of derangement of the digestive organs. Our readers would not thank us for traversing again the ground we have so recently gone over, in reference to this tiresome point of discussion. Suffice it to remark, that, like every other theory which has been propounded with a view to explain the whole phenomena of morbid causes,



the hypothesis of the intestinal origin of disease is sadly defective. The organized system is too complicate in its structure, and too compound in its functions, to admit of the application of *any* theory which endeavours to simplify and limit what nature tells us is unrestrictive and boundless. We concede to Dr. Palmer, that much of what is utterly groundless and mischievous has mingled itself in the opinions of those who have echoed the exclamation *eureka*, on discovering, as they conceive, in the first passages, the seat of the origin and essence of all maladies. We think that the section of our Author's book, which is especially devoted to the consideration of the chylopoietic creed, is not the least valuable portion of the volume. But in breaking away from the stomach and its appendages, he has got a little too much entangled among the nerves; and we are inclined to think that the spino-cerebral doctrines which are now, in their turn, becoming fashionable, receive rather too much deference from his active and penetrating mind. Disease, we must again and again insist, is frequently neither this nor that, but both, or all and every thing, and (may we be allowed to add?) often nothing;—that is, nothing within the reach of our cognizance beyond the exterior manifestation.

Our readers will probably be gratified in seeing the manner in which Dr. Palmer speaks of the principles that have more immediately suggested the above strictures.

‘That, as the foundation of a distinct school of medicine, the theory of Mr. Abernethy cannot long retain its stability and its eminence, they who have attentively surveyed the inquiring spirit, and traced the intellectual progress of the present age, will readily discern. In the conversations and writings of many of the most enlightened practitioners of the land, the signs of its decline and fall have for years been perceptible. Eloquent and highly gifted men have indeed risen to vindicate its character, and perpetuate its reign. They have protracted its existence, *but cannot long avert its impending doom.*’

In illustration of the principle, that the nervous organization and habits, sensibilities and mutations, often demand the cognizance of the medical practitioner, where a fallacious theory would divert attention to the condition of the first passages, Dr. Palmer introduces some remarks which are exceedingly worthy of notice, by the young physician in particular. Often, very often, does the hypochondriacal patient go from pillar to post, from one medicine to another, under the notion that digestive disturbance is the source and root of all his uncomfortable sensations; when, in point of fact, the malady lies much deeper than stomachics can reach, and the assimilating functions are deranged, merely as the effect of the derangement of other

parts, the healthy condition of which are of still more moment than the digestive apparatus with all its appendages. Why is the successful or unsuccessful operator on the Stock-Exchange febrile, and sleepless, and dyspeptic? Not because he has taken his meals perhaps in a hurried and irregular way; not because he has committed the sin of diluting his food with a little drink; not because he has exceeded his certain number of ounces of animal food in the course of the twenty-four hours.—No; let him be guilty of all these enormous sins against good taste, and avoid, at the same time, the anxious excitements connected with his calling,—the hourly thoughts of profit and loss,—the feeling that, although to-day's sun rises on his wealth, it may set on his poverty;—and in exchange for these gambling and precarious occupations, let him seek some engagement of a more tranquil and secure nature, more satisfactory to the mind, as attended with a higher consciousness of utility, and more suitable to the circumstances and condition of an immortal being; and we will compound for a little departure from the prudery of dietetic regulations, while insuring him a cleaner tongue, greater vigour of feeling, and a firmer fibre than the individual shall have to boast, who takes his food by scales and weight, avoids drink with his meals as he would a venomous serpent that should cross his path, but rushes into the whirl and worry of financial or commercial speculation. Yes, there are such things as thought, and feeling, and sentiment, and consciousness, and conscience, as well as a stomach and *ingesta*; and there are such organs as the brain, and the spinal marrow, and nerves to be acted upon, as well as the chylopoietic and assistant chylopoietic viscera.

Let the reader look over the following note, which we transcribe from one of the pages of Dr. Palmer's book, and if the statement it contains, possesses any degree of truth, we think it will tend to check the disposition to prefer occupations inducing inordinate or irregular excitement, under the idea of their being adapted to impart the greatest quantity of absolute enjoyment.

‘It is asserted by Dr. Spurzheim, that, from the appearance of the human brain after death, he can in general with great certainty determine, whether its former possessor has been long or severely exposed to the influence of the moral causes of disease. In the individual who has lived a happy and tranquil life, and died in the undisturbed possession of his intellectual powers, the brain will be found to exhibit the healthy colour and consistence which distinguishes the cerebral mass of the slaughtered sheep.’

On the general topic of mental excitements, and on the momentous question of the best course to pursue in order to ensure the pleasures of intellectual refinement as free as possible

from its pains and penalties, we shall take another occasion to enlarge.

Upon the head of Respiratory Agents as a source of disease, our Author is, we think, more common-place and wordy than in any other portions of his treatise; and in our judgement, he here falls in too implicitly with what we may call the membranous notions, in reference especially to the specific and eruptive affections, as, in other places, he subscribes too easily to the spinal hypotheses now in vogue. If, for example, whooping-cough be merely an inflammation of the membrane of the air passages, which by inflammation speedily becomes complicated with cerebral congestion, and then assumes the convulsive character;—how is it that a little alkaline medicine, the operation of which must necessarily be confined primarily to the first passages, keeps its force at bay, and often effects more thorough relief than any measures adapted to meet the irritation of membrane? And if the stomach and nerves are only consecutively or incidentally affected, how does it happen that a mere embrocation (like that sold under the name of Roche's,) should often act with the rapidity of a charm in lessening the violence of the paroxysms? Here, as on all other occasions, theorists are apt to forsake one part to fall upon another, forgetful of the sympathetic, and circular, and connected circumstances of the system in its full totality.

In the eighth chapter, some remarks are introduced on cutaneous irritants and poisons, in the midst of which the startled reader is suddenly conveyed to the new Palace. As we have already shewn, by citation, that Dr. Palmer can write both sensibly and eloquently, we are the less restrained, by respect for his talents and character, from adverting to passages which are not recommended either by good taste or good writing.

‘Neglect of cleanliness is a fertile source of cutaneous affections among the poor. In their prevention or treatment, the occasional use of simple and medicated baths will exert a most powerful influence. Hence, nothing would more effectually promote the public health and comfort, than institutions of this nature gratuitously accessible to the lower orders of the people. No populous town should be without them. Amidst all the architectural decorations of ancient Rome, there were none which more strikingly attested the paternal spirit and munificence of her Emperors, than the public baths. With the sums recklessly expended upon the structure, or untimely demolition, in the extravagant alterations and disfigurement of the palaces of the British Monarch, an edifice, destined to these benignant purposes, might have been raised; which would have incurred incalculable benefits on his metropolis, and invested with a signal grace the recollection of his splendid and patriotic reign.’



Among the several kinds of morbid poisons introduced through the medium of the skin, Dr. Palmer instances hydrophobia. He objects to the designation of this dreadful malady, as not being precise and characteristic, inasmuch as the dread of water is not a symptom by which it is invariably marked, and because the same horror of fluids is sometimes attendant on other affections of the nervous class, when the pharyngeal organization is much implicated in the disorder. After adverting to the inefficacy of all plans of treatment that have hitherto been discovered, Dr. Palmer appeals to the public and the Legislature on the enormity of dog-keeping, carried to the excess to which, by a curious calculation, he considers it to be. Aware that 'the warning voice is raised in vain,' he almost intimates a desire, that some individual high in power and public authority, might become the victim of hydrophobic accident, and thus 'expiate by his own blood, the inattention of his colleagues in 'authority to the public weal.' This strong and certainly unjustifiable language does not appear to be prompted by vindictive feeling; but the Author seems deliberately to calculate, that the sacrifice even of a public and useful life would be a cheap purchase of the valuable benefit which would thus result from an appalling catastrophe. Let a statesman or a senator die of *rabies canina*, and then, he says, the sympathy of and the zeal of his fellow statesmen and senators would be effectually awakened from their slumber. Then, at last, will they be roused to a full sense of the magnitude of the evil, and to the prompt application of its only remedy.

'Yet not, perchance,' will this take place, 'until many an individual of more humble rank, whose life was as precious, whose loss as irreparable to his family, as theirs can be, has fallen a lamented victim to the apathy of his rulers.'

Dr. Palmer's proposed remedy for this crying evil, is a tax upon dogs, such as would insure the destruction of all the useless animals of the canine race. The term useless, however, Dr. P. must be aware, is in some measure conventional and arbitrary. But, notwithstanding that, in our estimation of the matter, the Author is a little too fanciful, we will allow, that practitioners, who, like him, must often have been not a little annoyed by the encounter of dogs at the doors of their patients, must wish either the number of these disturbers of the peace to be reduced, or their management to be under more strict regulations. Still more will the love of dogs be qualified in the minds of those individuals who have ever witnessed the horrors of hydrophobia. The writer of these lines has been called to witness the dire malady in all its dreadful details; and he

can therefore excuse a diatribe, even a little out of the way, from a man of sentiment and principle, who writes under the painful recollection of so deep a tragedy.

‘*Number of Dogs.* The population of the British Islands may be taken at twenty millions. Five individuals constitute a family. To every four families may be reckoned one dog. This, if the returns already obtained by the writer be correct, is a moderate calculation. Consequently, Great Britain contains, at least, *a million of dogs.* Of these, a small portion only are kept as guardians of person or property. The remnant for pleasure, field sports, *popular and ferocious pastimes, or other purposes yet more demoralizing.*

‘*Evils to the lower orders.* The quantity of food *fit for human sustenance*, which a million of dogs daily devour, there are no data for correctly estimating. It must be enormous; and in seasons of privation, an object of national importance. By the encouragement and facility which the possession of a dog gives to *bull-baiting, and other inhuman sports, and to poaching*, it operates as a strong incentive to barbarity and crime amongst the poor. *To the public*, dogs are incessantly objects of annoyance or disgust in the streets, of danger to the equestrian or carriage traveller, on the roads; and, more than all, furnish an inexhaustible and increasing source of the hydrophobic poison.

‘*The advantages which would result to the community from a great diminution, by heavy tax, of the number of dogs, are these.* The poor would be better fed, and a powerful instrument of degradation, guilt, and misery would be wrested from them. A crying abomination would be removed from the streets, accidents on the public roads be of much less frequent occurrence, and a check would be at once opposed to an extension of the most terrific of human diseases. Far better were it that dogs should be altogether swept from the face of creation, than that one human being perish from hydrophobia.’

Upon the whole, the present volume, although it may not answer altogether to its designation on the title-page, deserves at least the attention of the student and young practitioner. Had it no other recommendation, it possesses the very considerable one of referring to the best authorities for ample information on the subjects introduced. From our extracts, the general reader also will infer, that he may peruse the whole treatise with satisfaction and profit.

The Author is extensively known in a more effective capacity, perhaps, than that of a useful medical writer,—as a scientific physician, with which character he unites that of an amiable man; and, though practising in the comparative obscurity of a province, he is worthy of the highest emoluments and distinctions that the metropolis could bestow.

## ART. IX. LITERARY INTELLIGENCE.

Preparing for publication, View of the Hindoo State of Society; exhibiting an Account of the Form of Government, Manners, Customs, Laws, Religions, Religious Rites, Philosophy, Literature, Arts of the Inhabitants of India, and of the Traces of their Institution, and of the Relation between them and the Buddha Superstitions throughout the East, as well as the Affinity between the Sanscrit and Greek Languages, and of the Hindoo Sects of Philosophy with the Greek Schools, the Platonic Doctrines, those of the later Platonists of the Alexandrian School, and of the Gnostics, and other Sectarians. By Lieut.-Colonel Stewart. In 3 vols. 8vo.

Anecdotal Reminiscences of Distinguished Literary and Political Characters, by Leigh Cliffe, is announced for publication early in the present Month. The Anecdotes in this present Volume are *Original*, and the Work will be illustrated with numerous Autographs.

The Rev. J. D. Parry, M.A., of St. Peter's College, Cambridge, Author of the "Legendary Cabinet," &c. &c., is preparing for publication, "Poetical Beauties of the XVIth and XVIIth Centuries; from Surrey to Dryden; chiefly of the Lyric Class: with Notes," &c. In 2 vols., royal 18mo.

The Rev. Rich. Warner, F.A.S.L., has in the press, a Volume of Literary Recollections and Biographical Sketches.

Samuel Drew, Editor of the Imperial Magazine, begs leave to announce, that, as the Copy-right of his "Original Essay on the Immateriality and Immortality of the Human Soul," which has passed through many editions in England and America, will revert to him in the course of the ensuing year,—he is revising this Work, preparatory to its republication on his own account.

In the press, in One Volume 18mo, Discourses to the Young; with a Memoir of the Author's Son. By John Humphrys, LL.D.

A New Monthly Publication is about to appear at Perth, under the title of "The Perth Miscellany of Literature, Agriculture, Gardening, and Local Intelligence." Writers of talent and experience have been engaged in the several departments.

On the First of February will be published, Memorials of Practical Piety, as illustrated in the Lives of Miss Marianne Benzville and Mrs. Bridget Byles. By their Sister, Esther Copley, Author of "Cottage Comforts," &c.



## ART. X. WORKS RECENTLY PUBLISHED.

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